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Works of the Right Reverend
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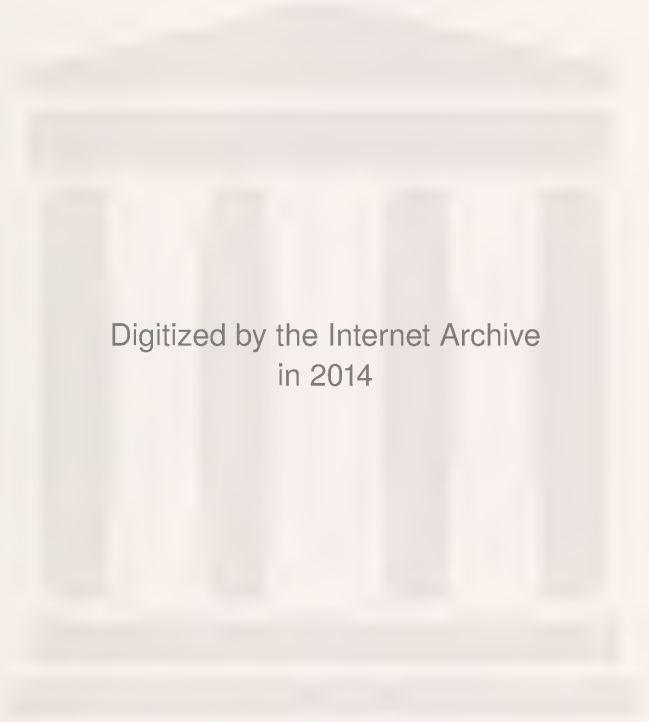

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THE

WORKS

OF THE

RIGHT REVEREND FATHER IN GOD,

JOSEPH HALL, D.D.

SUCCESSIVELY BISHOP OF EXETER AND NORWICH:

NOW FIRST COLLECTED.

WITH SOME

ACCOUNT OF HIS LIFE AND SUFFERINGS,

WRITTEN BY HIMSELF.

ARRANGED AND REVISED,

WITH A GLOSSARY, INDEX, AND OCCASIONAL NOTES,

BY JOSIAH PRATT, B.D. F.A.S.

LECTURER OF THE UNITED PARISHES OF ST. MARY WOOLNOTH AND ST. MARY WOOLCHURCH HAW, AND LADY CAMDEN'S WEDNESDAY EVENING LECTURER AT THE CHURCH OF ST. LAWRENCE JEWRY, LONDON.

IN TEN VOLUMES.

VOL. X.

CONTAINING THE MISCELLANEOUS WORKS, GLOSSARY, INDEX, AND LIST OF SUBSCRIBERS.

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A BRIEF SUM

OF THE

PRINCIPLES OF RELIGION,

FIT TO BE KNOWN OF SUCH AS WOULD ADDRESS THEMSELVES TO

GOD'S TABLE.

PRO 3
PRINCETON
THEOLOGICAL

A

BRIEF SUM, &c.

2. How many things are required of a Christian?

A. Two: KNOWLEDGE and PRACTICE.

2. What are we bound to KNOW?

A. God and Ourselves.

2. What must we know of God?

A. What one he is, and what he hath done.

2. What is God?

A. He is one Almighty and Infinite Spirit, Father, Son, and Holy Ghost.

2. What hath he done?

A. He hath made all things: he governeth and preserveth all things; and hath eternally decreed how all things shall be done; and hath revealed his will to us in his Word.

2. What more must be known concerning God and his actions?

A. That God the Son, Jesus Christ, took our nature upon him, died for our redemption, rose again, and now liveth gloriously in heaven, making intercession for us.

2. Thus much concerning God: what must we know of Ourselves?

A. What we were, what we are, and what we shall be.

2. What were we?

A. We were made at first perfect and happy, according to God's image, in knowledge, in holiness, in righteousness.

2. What are we?

A. Ever since the fall of our first parents, we are all naturally the sons of wrath, subject to misery and death: but those, whom God chooseth out to himself, are in part renewed through grace, and have the image of God in part repaired in them.

2. What shall we be?

A. At the general resurrection of all flesh, those, which were in part renewed here, shall be fully perfected and glorified in body and soul: those, which have lived and died in their sins, shall be judged to perpetual torments.

2. Thus much for our Knowledge: now, for our PRACTICE, What is required of us?

A. Due obedience and service of God; both in our ordinary course of Life, and also in the special exercise of his Worship.

Q. What is that obedience, which is required of us in the ordinary course of our Life?

A. It is partly prescribed us by the Law, and partly by the Gospel.

Q. What doth the Law require?

A. The Law, contained in Ten Commandments, enjoineth us all piety to God, and all justice and charity to our neighbour.

Q. What doth the Gospel require?

A. Faith in the Lord Jesus, with the fruit of it, Repentance; as our only remedy for the breach of the Law.

Q. What is Faith?

A. The affiance of the soul upon Christ Jesus, depending upon him alone for forgiveness and salvation.

Q. What is Repentance?

A. An effectual breaking off our old sins with sorrow and detestation, and an earnest purpose and endeavour of contrary obedience.

Q. Thus much of our obedience in the whole course of life: What are the services required more specially in the immediate exercises of God's Worship?

A. They are chiefly three: first, Due hearing and reading the Word: secondly, Receiving the Sacraments: thirdly, Prayer.

Q. Which call you the Word of God?

A. The Holy Scriptures, contained in the Old and New Testament.

Q. How many Sacraments are there?

A. Two: Baptism, and the Lord's Supper.

Q. What is the use of Baptism?

A. By water washing the body, to assure us that the blood of Christ, applied to the soul of every believer, cleanseth him from his sins.

Q. What is the use of the Lord's Supper?

A. To be a sign, a seal, a pledge unto us, of Christ Jesus given for us, and given to us.

Q. What signifies the Bread and Wine?

A. The body and blood of Christ, broken and poured out for our redemption.

Q. What is required of every receiver?

A. Upon pain of judgment, that he prepare himself by examination.

Q. Whereof must a man examine himself?

A. Whether he find in himself, first, Competent knowledge; secondly, A true, though weak, Faith; thirdly, Unfeigned repentance for his sins; fourthly, Charity and readiness to forgive; fifthly, A hungering desire to this Sacrament; sixthly, A thankful heart for Christ, and it.

Q. What is Prayer?

A. A calling upon God through Christ for a supply of all our wants, and praising him for all his blessings.

SOLOMON'S DIVINE ARTS,

OF

1. ETHICS,
2. POLITICS,
3. ECONOMICS.

THAT IS,

THE GOVERNMENT

OF

1. BEHAVIOUR,
2. COMMONWEALTH,
3. FAMILY.

DRAWN INTO METHOD, OUT OF HIS PROVERBS AND ECCLESIASTES.

BY JOSEPH HALL.

TO THE

RIGHT HONOURABLE AND HOPEFUL LORD,

ROBERT, EARL OF ESSEX,

MY SINGULAR GOOD LORD, ALL INCREASE OF GRACE AND TRUE HONOUR.

RIGHT HONOURABLE:

WHILST I desired to congratulate your happy return with some worthy present, I fell upon this: which I dare not only offer, but commend; the royallest Philosopher and wisest King, giving you those precepts, which the Spirit of God gave him.

The matter is all his: nothing is mine, but the method; which I do willingly submit to censure. In that, he could not err: in this, I cannot but have erred; either in art, or application, or sense, or disorder, or defect: yet not wilfully. I have meant it well, and faithfully to the Church of God; and to your Honour, as one of her great hopes.

If any man shall cavil, that I have gone about to correct Solomon's order, or to control Hezekiah's servants, I complain both of his charity and wisdom, and appeal to more lawful judgment. Let him as well say, that every concordance perverts the text. I have only endeavoured to be the common-place-book of that great King; and to refer his divine rules to their heads, for more ease of finding, for better memory, for readier use.

See how that God, whose wisdom thought good to bereave mankind of Solomon's profound Commentaries of Nature, hath reserved these his Divine Morals to outlive the world: as knowing, that those would but feed man's curiosity; these would both direct his life, and judge it. He hath not done this, without expectation of our good, and glory to himself: which if we answer, the gain is ours.

I know how little need there is, either to entreat your Lordship's acceptation, or to advise your use. It is enough, to have humbly presented them to your hands; and, through them, to the Church, the desire of whose good is my good; yea, my recompence and glory.

The same God, whose hand hath led and returned you in safety, from all foreign evils, guide your ways at home, and graciously encrease you in the ground of all true honour, Goodness. My prayers shall ever follow you:

Who vow myself

your Honour's,

in all humble and true duty,

JOSEPH HALL.

SOLOMON'S

ETHICS, OR MORALS.

IN FOUR BOOKS.

THE 1. OF FELICITY,
2. OF PRUDENCE,
3. OF JUSTICE,
4. OF { TEMPERANCE, / FORTITUDE.

PRINCETON THEOLOGICAL

THE FIRST BOOK.

FELICITY.

SECT. 1.

Of Ethics in common
- The description.
- The chief end, which is Felicity.

ETHICS is a Doctrine *of wisdom and knowledge* to live well, *and of the madness and foolishness* of vice: or *instruction to do wisely by justice, and judgment, and equity, and to do good in our life.* The end whereof is; *to see* and attain *that* chief *goodness of the children of men, which they enjoy under the sun, the whole number of the days of their life.* Ec. i. 17. vii. 27. Pr. i. 3. Ec. iii. 12. ii. 3.

SECT. 2.

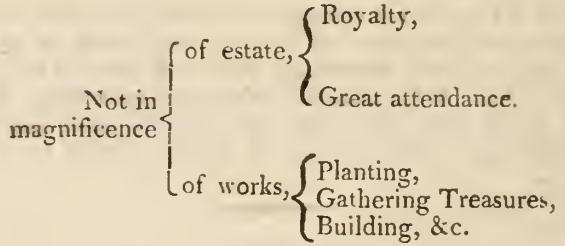
Wherein Felicity is not:
- Not in pleasure.
- Not in wealth: for herein is
  1. No satisfaction.
  2. Increased expence.
  3. Restlessness.
  4. Want of fruition.
  5. Uncertainty.
  6. Necessity of leaving it.

WHICH consists *not in pleasure;* for *I said in my heart, Go to now, I will prove thee with joy, therefore take thou pleasure in pleasant things; yea, I withdrew not my heart from any joy: for my heart rejoiced in all my labour: and who could eat, and who could haste to outward things more than I? and, behold, this also is vanity.* Eccl. ii. 1. ii. 10. ii. 25. ii. 1.

Not in riches. 1. *For he, that loveth silver, shall not be satisfied with silver; and he, that loveth riches, shall be without the fruit of them: this also is vanity.* 2. *When riches increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?* yea much evil; *for* 3. whereas *the sleep of him that travaileth is sweet, whether he eat*

little or much ; contrarily, *the satiety of the rich will not suffer him to sleep ; so there is an evil sickness, which I have seen under the sun, riches reserved to the owners thereof, for their evil,* and ofter, not for their good: *for* 4. *there is another evil, which I have seen under the sun, and it is frequent among men ; a man to whom God hath given riches, and treasures, and honour, and he wanteth nothing for his soul, of all it desireth ; but God giveth him not power to eat thereof ;* and if he have that, yet how long? 5. *Riches* remain *not always, but taketh her to her wings as an eagle, and flieth to the heavens.* And 6. for their owner: *as he came forth of his mother's belly, he shall return naked, to go as he came, and shall bear away nothing of his labour, which he caused to pass by his hand : and this is also an evil sickness, that in all points as he came, so shall he go : and what profit hath he, that he hath travailled for the wind?* Ec. v. 9. v. 10. v. 11. v. 12. vi. 1. vi. 2. Pr. xxvii. 24. xxiii. 5. Ec. v. 14. v. 15.

SECT. 3.



NOT in honour and magnificence. *I, the preacher, have been king over Israel in Jerusalem ; and I was great, and increased above all that were before me in Jerusalem :* which also I shewed in effect; for *I made me great works, I built me houses, I planted me vineyards, I made me gardens, and orchards, and planted in them trees of all fruits ; I made me ponds of water, to water therewith the woods that grow with trees ; I got men servants, and maids, and had children born in the house ; also I had great possessions of beeves, and sheep, above all that were before me in Jerusalem ; I gathered to me also silver and gold, and the chief treasures of kings and provinces ; I provided men-singers, and women-singers ; and the delights of the sons of men, musical concerts of all kinds. Yea, I, king Solomon, made myself a palace of the trees of Lebanon : I made the pillars thereof of silver, and the pavement thereof of gold ; the hangings thereof of purple, whose mids was paved with the love of the daughters of Israel: then I looked on all my works that my hands had wrought, (as who is the man that will compare with the king in things which men now have done ?) and on the travail that I laboured to do ; and, behold, all is vanity, and vexation of spirit ; and there is no profit under the sun.* Ec. i. 12. i. 16. ii. 9. ii. 4. ii. 5. ii. 6. ii. 7. ii. 8. Can. iii. 9. iii. 10. Ec. ii. 11. ii. 12. ii. 11.

SECT. 4.

Long life and issue rejected, for
- certain end,
- unperfect satisfaction,
- remembrance and continuance of darkness.

NOT in long life, and plenteous issue: for *if a man beget a hundred children, and live many years, and the days of his years be multiplied, and his soul be not satisfied with good things, and he be not buried, I say, that an untimely fruit is better than he. For he cometh into vanity, and goeth into darkness: and his name shall be covered with darkness: also, he hath not seen the sun; nor known it; therefore this hath more rest than the other: and if he had lived a thousand years twice told, and had seen no good; shall not all go to one place?* and howsoever, *the light surely is a pleasant thing, and it is good for the eyes to see the sun, yet though a man live many years, and in them all he rejoice; if he shall remember the days of darkness, because they are many, and all that cometh, is vanity.* Ec. vi. 3. vi. 4. vi. 5. vi. 6. xi. 7. xi. 1.

SECT. 5.

Knowledge
- though better than folly;
- yet rejected, upon
  - experience,
  - indifferency of events,
  - imperfection.

NOT in learning, and human knowledge. *I have given my heart to search and find out wisdom in all things that are done under the heaven, (this sore travail hath God given the sons of men to humble them thereby)* yea, *I thought in mine heart and said, Behold, I have amplified and increased wisdom, above all them that have been before me, in the* court and university of *Jerusalem, and mine heart hath seen much wisdom and knowledge: for* (when I was at the wildest) *my wisdom remained with me: then I saw indeed, that there is profit in wisdom more than in folly, as the light is more excellent than darkness: for the wise-man's eyes are in his head, but the fool walketh in darkness: but yet, I know that the same condition falleth to them all. Then I thought in mine heart, it befalleth to me as it befalleth to the fool; why therefore do I labour to be more wise? For what hath the wise-man more than the fool? There shall be no remembrance of the*

wise, nor of the fool for ever: for that, that now is, in the days to come shall be forgotten; and how dieth the wise-man? as doth the fool: Besides the imperfection of the best knowledge; *for the eye is not satisfied with seeing, nor the ear filled with hearing: I thought I would be wise, but it went far from me: it is far off, what may it be? and it is a profound deepness, who can find it?* yea, so far is it from giving contentment, that *in the multitude of wisdom is much grief; and he, that increaseth knowledge, increaseth sorrow.* Ec. i. 13. i. 16. ii. 9. ii. 13. ii. 14. ii. 15. vi. 8. ii. 16. i. 8. vii. 25. i. 18.

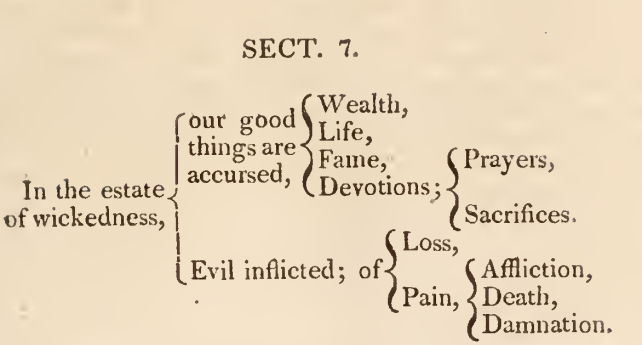
Lastly, not in any human thing: for *I have considered all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.* Ec. i. 14.

SECT. 6.

Wherein Felicity is:
1. In approving ourselves to God. From hence
- Life,
- Blessing,
  - Favour,
  - Joy,
  - Preservation,
  - Prosperity,
  - Long Life, &c.

WHEREIN then doth it consist? *Let us hear the end of all, Fear God, and keep his commandments; for this is the whole of man,* the *whole* duty, the *whole* scope, the *whole* happiness; for *Life is in the way of righteousness, and in that path there is no death;* and attending thereon; all *blessings are upon the head of the righteous.* Wouldest thou have favour? *A good man getteth favour of the Lord.* Joy? *The righteous shall sing and rejoice;* and *surely to a man that is good in his sight, God giveth wisdom and knowledge and joy;* so that *the light of the righteous rejoiceth, but the candle of the wicked shall be put out.* Preservation and deliverance? *Lo, the righteous is an everlasting foundation;* for *the way of the Lord is strength to the upright man,* so as *the righteous shall never be removed;* and if he be in trouble; *Riches avail not in the day of wrath, but righteousness delivereth from death, so the righteous shall come out of adversity, and escape out of trouble, and the wicked shall come in his stead:* thus every way *righteousness preserveth the upright in heart.* Prosperity and wealth? *The house of the righteous shall have much treasure, and his tabernacle shall flourish.* Long life? *The fear of the Lord encreaseth the days;* and not only himself, *but his house shall stand. And though a sinner do evil a hundred times, and God prolong his days, yet know I that it shall be well to them that fear the Lord, and do reverence before him.* And, lastly, whatsoever good? *God will grant the desire of the righteous; and he, that keepeth the Law, is blessed.* Ec. xii. 13. Pr. xii. 24. xi. 19. x. 6. xii. 2. xxix. 6. Ec. ii. 26. Pr. xiii. 9. x. 25. x. 29. x. 30. xi. 4. xii. 13. xi. 8. xiii. 6. xv. 6. xiv. 11. x. 27. xii. 7. Ec. viii. 12. Pr. x. 3, 4. xxix. 18.

SECT. 7.



CONTRARILY there is perfect misery in wickedness. Look on all that might seem good in this estate, Wealth: *The treasures of the wicked profit nothing; the Lord will not famish the soul of the righteous, but he* either *casteth away the substance of the wicked*, so that *the belly of the wicked shall want*, or else employeth it to the good of his: *for the wicked shall be a ransom for the just; and to the sinner God giveth pain to gather, and to heap, to give to him that is good before God.* The wicked man may be rich: but how? *The revenues of the wicked is trouble.* Life: *The years of the wicked shall be diminished: As the whirlwind passeth, so is the wicked no more;* for *God overthroweth the wicked, and they are not.* Whatsoever therefore their hope be, *the wicked shall be cut off from the earth, and the transgressors shall be rooted out: it shall not be well to the wicked, neither shall he prolong his days; he shall be like to a shadow, because he feared not God:* yea, the very *house of the wicked shall be destroyed.* Fame: Whereas *the memorial of the just shall be blessed, the name of the wicked shall rot:* yea, look upon his best endeavours; his Prayers: *The Lord is far off from the wicked, but heareth the prayer of the righteous:* far off from accepting. For, *He, that turneth away his ear from hearing the Law, even his prayer shall be abominable: His sacrifice* (though well intended) *as all the rest of his ways, is* no better than *abomination to the Lord; how much more when he brings it with a wicked mind?* And as no good, so much evil, whether of loss: *The way of the wicked will deceive them; their hope shall perish*, especially *when they die; their candle shall be put out, their works shall prove deceitful:* Or of pain; *for the Excellent, that formed all things, rewardeth the fool, and the transgressor;* and he hath appointed, that *Affliction shall follow sinners:* Follow? yea overtake them: *his own iniquity shall take the wicked himself, and cover his mouth; and he shall be holden with the cords of his own sin:* even *in the transgression of the evil man is his snare; so the wicked shall fall in his own wickedness;* for of its own self, *iniquity overthroweth the sinner:* But, besides that, *the curse of the Lord is in the house of the wicked: though hand join in hand, he shall not be unpunished: behold, the righteous shall be paid upon earth, how much more the wicked and the*

sinner? That then *which the wicked man feareth, shall come upon him;* both, Death: *He shall die for the default of instruction,* and that by his own hands: *for, by following evil he seeks his own death;* and, after that, Damnation: *The wicked shall be cast away for his malice: Hell and destruction are before the Lord; and a man of wicked imaginations will he condemn:* so both in life, in death, after it, nothing but *Terror shall be for the workers of iniquity:* where, contrarily, *The fear of the Lord leadeth to life; and he, that is filled therewith, shall continue, and shall not be visited with evil.* Pr. x. 2. x. 3. xiii. 25. xxi. 18. Ec. ii. 26. Pr. xv. 6. x. 27. x. 25. xii. 7. ii. 22. Ec. viii. 13. Pr. xiv. 11. x. 7. xv. 29. xxviii. 9. xv. 8. xv. 9. xxi. 27. xii. 26. x. 18. xiii. 9. xi. 18. xxvi. 10. xiii. 21. v. 22. x. 6. xxix. 6. xi. 5. xiii. 6. xxxiii. 3. xi. 31. x. 24. v. 23. xi. 19. xiv. 32. xv. 11. xii. 2. x. 29. xix. 29.

THE SECOND BOOK.

PRUDENCE.

SECT. 1.

Of Virtue: { Wherein it consisteth. / Whereby it is ruled and directed.

VIRTUE consists in the mean; vice in extremes. *Let thy ways be ordered aright; Turn not to the right hand, nor to the left, but remove thy foot from evil;* The rule whereof is God's Law: *for the commandment is a lantern, and instruction a light; and every word of God is pure. My son, hearken to my words, incline thine ear to my sayings: let them not depart from thine eyes, but keep them in the midst of thine heart. For they are life unto those that find them, and health unto all their flesh. Keep my commandments, and thou shalt live, and mine instruction as the apple of thine eye: Bind them upon thy fingers, and write them upon the table of thine heart.* Pr. iv. 26. iv. 27. vi. 23. xxx. 5. iv. 20. iv. 21. iv. 22. vii. 2. vii. 3.

All Virtue is either { Prudence, / Justice, / Temperance, / Fortitude.

1. Of Prudence: which comprehends { Wisdom, / Providence, / Discretion.

SECT. 2.

Of Wisdom; the { Description, / Effects, / It procures { Knowledge, / Safety, { from sin, / from judgment. / Good direction { for actions, / for words. / Wealth, Honour, Life.

THE prudent man is he, whose eyes are in his head to see all things, and to foresee: and *whose heart is at his right hand* to do all dexte-

rously, and with judgment. *Wisdom dwells with Prudence, and findeth forth knowledge; and counsels.* And to describe it: *The wisdom of the Prudent is to understand his way;* his own: *If thou be wise thou shalt be wise for thyself:* An excellent virtue, for *Blessed is the man that findeth wisdom, and getteth understanding: The merchandise thereof is better than silver, and the gain thereof is better than gold: it is more precious than pearls, and all the things that thou canst desire are not to be compared to her. Length of days is in her right hand; and in her left hand riches and glory: Her ways are ways of pleasure, and all her paths prosperity: She is a tree of life to them that lay hold on her, and blessed is he that receiveth her.* The fruits of it are singular: for, First, *A wise heart doth* not only seek, *but get knowledge, without which the mind is not good: and the ear of the wise, learning:* And not get it only, *but lay it up;* and not so only, but *works by it:* and yet more, *is crowned with it.* Besides knowledge, Secondly, here is safety. *When wisdom entereth into thy heart, and knowledge delighteth thy soul, then shall counsel preserve thee, and understanding shall keep thee; and deliver thee from the evil way, and from the man that speaketh froward things, and from them that leave the ways of righteousness, to walk in the ways of darkness:* and, as from sin, so from judgment. *The way of life is on high, the prudent to avoid from hell beneath.* Thirdly, good direction. 1. For actions: *Wisdom causeth to walk in the way of righteousness, and in the midst of the paths of judgment.* 2. For words, *The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips:* So that *the words of the mouth of a wise man have grace:* yea, he receives grace from others. Either *instruct* or *reprove the prudent, and he will understand knowledge.* Not to speak of wealth: *she causeth them that love her to inherit substance, and filleth their treasures:* she giveth not only honour: for *the wisdom of a man doth make his face to shine,* and *the wise man shall inherit glory;* but life: *Understanding is a well-spring of life, to him that hath it: and he that findeth me* (saith Wisdom) *findeth life, and shall obtain favour of the Lord.* Wherefore *get wisdom: get understanding: forget not, neither decline from the words of my mouth. Forsake her not, and she shall keep thee: love her, and she shall preserve thee. Wisdom is the beginning: get wisdom* therefore, *and above all possessions get understanding: Exalt her, and she shall exalt thee: She shall bring thee unto honour, if thou embrace her: she shall give a goodly ornament to thine head: yea, she shall give thee a crown of glory.* Ec. ii. 14. x. 2. Pr. viii. 12. xiv. 8. ix. 12. iii. 13. iii. 14. xvi. 16. iii. 15. iii. 16. iii. 17. iii. 8. xv. 14. xviii. 15. ix. 2. x. 14. xiii. 16. xiv. 18. ii. 10. ii. 11. ii. 12. ii. 13. xv. 24. viii. 20. xvi. 23. x. 12. xix. 25. viii. 21. Ec. viii. 11. Pr. iii. 35. xvi. 22. viii. 34. iv. 5. iv. 6. iv. 7. iv. 8. iv. 9.

SECT. 3.

Of Providence: { What she is, / What her objects, / What her effects.

PROVIDENCE is that *whereby the heart of the wise fore-knoweth the time, and judgment;* the time when it will be; *the judgment* how it will be done: *both which are appointed to every purpose under heaven:* Not that man can fore-see all future things: *No, he knoweth not that, that shall be; For who can tell him when it shall be?* not so much as concerning himself. *Neither doth man know his time, but as the fishes are taken with an evil net, and as the birds which are caught in the snare; so are the children of men snared in the evil time, when it falleth on them suddenly; yea, the steps of a man are ruled by the Lord; how should a man then understand his own way?* But sometimes he may: *The prudent man seeth the plague afar off, and fleeth:* and, as for good things, *With the pismire he provideth his meat in summer;* working still according to fore-knowledge; yet not too strictly, and fearfully: *for he, that observeth the wind, shall not sow; and he, that regardeth the clouds, shall not reap.* Ec. viii. 5. viii. 6. viii. 7. ix. 12. Pr. xx. 24. xxii. 3. xxx. 2, 5. Ec. xi. 4.

SECT. 4.

Of Discretion: { What it is. / What it worketh { for our acts, / for our speeches.

DISCRETION is that whereby *a man is wise in his businesses*, and whereby *the heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.* For actions: *The prudent will consider his steps*, and make choice of his times: for *To all things there is an appointed time; and a time for every purpose under heaven; a time to plant, and a time to pluck up that which is planted; a time to slay, and a time to heal, &c. a time of war, and a time of peace:* from hence it is that *the wise man is strong*, and rich: *for by knowledge shall the chambers be filled with precious things*, which he knows how to employ well: *The crown of the wise is their riches;* from hence that *his good understanding maketh him acceptable* to others. For speeches; *The tongue of the wise useth knowledge aright*, and *in the lips of him that hath understanding, wisdom is found; and his words have grace*, both 1. for the seasonableness, *A word spoken in his place, is like apples of gold with pictures of silver: and how good is a word in due season!* 2. For the worth of them: *The lips of knowledge are a precious jewel:*

3. for their use: *The lips of the wise shall preserve them, and their tongue is health*, and with health, *pleasure: Fair words are as a honey-comb; sweetness to the soul, and health to the bones.* Pr. xvi. 20. xvi. 23. xiv. 15. Ec. iii. 1. iii. 2. iii. 3, 4. iii. 8. Pr. xxiv. 5. xiv. 24. xiii. 15. xv. 2. x. 13. x. 12. xxv. 11. xxv. 23. xx. 15. xiv. 3. xii. 18. xvi. 24.

SECT. 5.

The extremes,
- Over-wise,
- Foolish,
  - Who he is:
  - What kinds there be of Fools;
    - The mere fool,
    - The rash fool,
    - The wicked fool.
  - What success.

HERE are two extremes: On the right hand; *Make not thyself over-wise: wherefore shouldest thou be desolate?* On the left: *Neither be foolish: why shouldest thou perish, not in thy time? The fool*, is that man *that wandereth out of the way of wisdom, which hath none heart*, that is, *is destitute of understanding*, either to conceive, or to do as he ought: Of which sort is, 1. The mere fool; *That fool who when he goeth by the way, his heart faileth; whose folly is foolishness, in whose hand there is a price in vain to get wisdom*, which *is too high for him* to attain; *in whom are not the lips of knowledge.* 2. The rash fool, *that is hasty in his matters, that poureth out all his mind* at once: *which the wise man keeps in, till afterward*; that *hasteth with his feet*, and therefore sinneth. *There is more hope of* the other *fool than of him.* 3. The wicked fool; *That despiseth wisdom and instruction, that maketh a mock of sin; to whom it is an abomination to depart from evil; to whom foolishness is* joy; yea, *it is his pastime to do wickedly;* and his practice *to spread abroad folly.* And this man is obstinate in his courses; for *though thou bray a fool in a mortar among wheat, brayed with a pestle, yet will not his foolishness depart from him:* and though it seem to depart, yet *as a dog turneth again to his vomit, so returns he to his foolishness.* Spare thy labour therefore: *speak not in the ears of a fool; for he will despise the wisdom of thy words.* To these saith Wisdom, *O ye foolish, how long will ye love foolishness, and the scornful take pleasure in scorning, and fools hate knowledge? Turn you at my correction. Lo, I will pour out my mind unto you, and make you understand my words. Because I have called, and ye refused; I have stretched out my hand, and none would regard; but ye have despised all my counsel and would none of my correction; I will also laugh at your destruction, and mock when your fear cometh, like sudden desolation; and your destruction shall come like a whirl-wind; when affliction and anguish shall come upon you. Then shall they call upon me, but I will not answer: they shall seek me early,*

but they shall not find me; because they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel, but despised all my correction; therefore shall they eat of the fruit of their own way, and be filled with their own devices: and what is that fruit but sorrow? *Even in laughing their heart is sorrowful; and the end of that mirth is heaviness:* and *like the noise of thorns under a pot, so* (short and vain) *is the laughter of fools:* what but stripes? *A rod shall be for the back of him that is destitute of understanding:* yea, it is proper to him: *To the horse belongeth a whip, to the ass a bridle, and a rod to the fool's back:* wherewith not only himself *shall be beaten, but the companion of fools shall be afflicted.* Lastly, what but death? *Fools shall die for want of wit, and remain in the congregation of the dead:* yea *the mouth of the fool is present destruction;* and, *The lips of a fool shall devour himself*, and that which should seem to preserve him, very *ease slayeth the foolish, and the prosperity of fools destroyeth them.* Ec. vii. 19. Pr. xxi. 16. xvii. 16. xv. 2. xiv. 24. xvii. 16. xxiv. 7. xxix. 20. xxix. 11. xix. 2. xxix. 20. ii. 7. xiv. 9. xiii. 19. xv. 21. x. 23. xiii. 16. xxvii. 22. xxvi. 11. xxiii. 9. i. 22. i. 23. i. 24. i. 25. i. 26. i. 27. i. 28. i. 29. i. 30. i. 21. xiv. 13. Ec. vii. 8. Pr. x. 13. xxvi. 3. x. 8, 10. xiii. 20. x. 21. xxi. 16. x. 14. i. 32.

THE THIRD BOOK.

JUSTICE.

- Justice gives to each his own:
  - To God, Piety: which comprehends: Fear, Honour and respect, Obedience.*
  - To God and Man:
    - Fidelity.
    - Truth:
      - In words.
      - In dealings.
    - Love.
  - To Man only,
    - Others,
      - Mercy.
      - Liberality.
    - Ourselves; Diligence in our vocations.

SECT. 1.

1. Of justice in general.
2. Of the fear of God,
   - what it is,
   - what fruits it hath
     - Present.
     - Future.

NEXT to prudence, is Justice. *A man of understanding walketh uprightly: the just man*, therefore, *is he that walketh in his inte-*

* Honour and obedience are indeed mixed duties of justice both to God and man; but because as they belong to man, they are politic virtues and there handled; here we consider them only as due to God.

grity; and *whose path is to decline from evil;* and, briefly, *he that deals truly in giving* each his own. Pr. xv. 21. xx. 7. xvi. 17. xii. 22.

Whether to God; unto whom justice challengeth Piety: which comprehends, first, *the fear of the Lord; and this fear of the Lord is to hate evil, as pride, arrogancy, and the evil way;* and *in all our ways to acknowledge God; that he may direct our ways:* so that, *he, that walketh in his righteousness, feareth the Lord; but he, that is lewd in his ways, despiseth him:* which grace, as *it is the beginning of knowledge,* and *the very instruction of wisdom,* so in some respect knowledge is the beginning of it; for *if thou callest after knowledge, and criest for understanding; if thou seekest her as silver, and searchest for her as treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God:* and this fear gives both 1. contentment; *Better is a little with the fear of the Lord, than great treasure and trouble therewith;* and 2. future hope. *Fear the Lord continually: for surely there is an end, and thy hope shall not be cut off.* In which regard, *this fear of the Lord is an assured strength,* to depend upon; because *his children shall have hope,* yea and present health and joy. *Fear the Lord, and depart from evil, so health shall be to thy navel, and marrow to thy bones:* and with health, life eternal. *The fear of the Lord leadeth to life,* yea *is a well-spring thereof, and he that is filled therewith, shall continue, and shall not be visited with evil;* so that *blessed is the man that feareth alway:* whereas, on the contrary, *he, that hardeneth his heart, and denies God, and saith, Who is the Lord? shall fall into evil.* Eccles. viii. 13. Pr. iii. 6. xiv. 2. i. 7. xv. 33. i. 7. xv. 33. ii. 3. ii. 4. ii. 5. xv. 16. xxiii. 18. xiv. 26. iii. 7. iii. 8. xix. 23. xiv. 27. xviii. 14. xxx. 9. xxviii. 14.

SECT. 2.

Honour { In the best things. / In the best times.

Obedience: { In attending on his will. / In performing it.

Secondly, Honour and respect; both from the best things: *honour the Lord with thy riches, and the first-fruits of all thy increase; so shall thy barns be filled with abundance, and thy presses shall burst with new wine:* and in our best times; *Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years approach, wherein thou shalt say, I have no pleasure in them.* Prov. iii. 9. iii. 10. Ec. xii. 1.

Thirdly, Obedience. *He, that obeyeth me, shall dwell safely* (saith

Wisdom) *and be quiet from fear of evil:* whether in attendance to the will of God; *My son, hearken to my words, incline thine ear unto my sayings; let them not depart from thine eyes, but keep them in the midst of thine heart:* for, *He, that regardeth instruction, is in the way of life;* whereas *he, that turneth away his ear from it, his very prayer shall be abominable;* or in executing of it: *He, that keepeth the commandment, is a child of understanding;* yea *he is blessed,* and *thereby keepeth his own soul:* where *they, that forsake the Law, praise the wicked:* and *he, that despiseth his ways, shall die.* Pr. i. 33. iv. 20. iv. 21. x. 17. xxviii. 9. xxviii. 7. xxviii. 4. xix. 16.

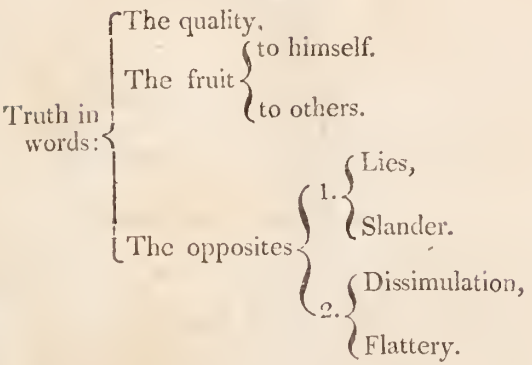
SECT. 3.

Fidelity { In performances, { To God; / To man. / In faithful reproof.

Or whether to God and man. 1. *Fidelity:* both, first in performing that we have undertaken: *If thou have vowed a vow to God, defer not to pay it; for he delighteth not in fools; pay therefore that thou hast vowed; It is better that thou shouldest not vow; than that thou shouldest vow, and not pay it: Suffer not thy mouth to make thy flesh to sin; Neither say before the angel, that this is ignorance: Wherefore shall God be angry by thy voice, and destroy the work of thine hands?* For, *It is destruction to a man, to devour that which is sanctified, and after the vows to enquire.* Neither this to God only, but to man: *They, that deal truly, are his delight; and the upright shall inherit good things:* yea, *The faithful man shall abound in blessings;* whereas the perfidious man, as he wrongs others (for *confidence in an unfaithful man in time of trouble, is like a broken tooth, and a sliding foot*) so he gaineth not in the end, himself: *He, that rewardeth evil for good, evil shall not depart from his house.* Ec. v. 3. v. 4. v. 5. Pr. xx. 25. xii. 22. xxviii. 10. xxviii. 20. xxv. 19. xvii. 13. xxvii. 5.

Secondly, In a faithful reproof: *Open rebuke is better than secret love: The wounds of a lover are faithful, and the kisses of an enemy are pleasant,* but false; *so* that *he, that reproveth, shall find more thank at the last:* and, however the *scorner* take it, yet *he, that reproveth the wise and obedient ear, is as a gold ear-ring, and an ornament of fine gold.* Pr xxvii. 6. xv. 12. xxv. 12.

SECT. 4.



He, that speaketh truth, will shew righteousnesses: wherein? *A faithful witness delivereth souls: but a deceiver speaketh lies;* a virtue of no small importance: for *death and life are in the hand of the tongue; and as a man loves, he shall eat the fruit thereof,* to good, or evil; to himself, others: himself, *A wholesome tongue is as a tree of life, and the lip of truth shall be stable for ever:* others, *The tongue of the just man is as fined silver, and the lips of the righteous do feed many:* therefore *Buy the truth, and sell it not;* as those do which either 1. lie, 2. slander, 3. dissemble, or 4. flatter. Pr. xii. 17. xiv. 25. xviii. 21. xv. 4. xii. 19. x. 20. x. 21. xxiii. 23.

SECT. 5.

A faithful witness will not lie, but a false record will speak lies. Of those six, yea, seven things that God hateth, two are *a lying tongue,* and *a false witness that speaketh lies;* for such a one *mocketh at judgment,* and *his mouth swallows up iniquity,* yea *a false tongue hateth the afflicted.* He is soon perceived; for *a lying tongue varieth incontinently:* and when he is found, *A false witness shall not be unpunished, and he that speaketh lies, shall not escape;* for *the lying lips are abomination to the Lord,* therefore *a false witness shall perish:* and who pities him? *Such a one is a hammer, a sword, a sharp arrow to his neighbour; he deceiveth with his lips, and saith, I will do to him as he hath done to me. Two things* then *have I required of thee, deny me them not until I die,* &c. *Remove far from me vanity,*

and lies. Let me be a poor man rather *than a liar.* Pr. xiv. 5. vi. 16. vi. 17. vi. 19. xix. 28. xxvi. 28. xii. 19. xix. 5. xii. 22. xxi. 28. xxv. 18. xxiv. 23, 29. xxx. 7. xxx. 8. xix. 21.

SECT. 6.

The slanderer: { what his exercise, { in misreports, in unseasonable meddling. ; what his entertainment.

This *wicked man diggeth up evil, and in his lips is like burning fire; He shutteth his eyes to devise wickedness: he moveth his lips and bringeth evil to pass:* and either he inventeth ill rumours; *A righteous man hateth lying words: but the wicked causeth slander and shame;* or else in true reports *he will be foolishly meddling*, and *goeth about discovering secrets;* (where *he, that is of a faithful heart, concealeth matters*) and by this means raiseth discord. *Without wood the fire is quenched: and without a tale-bearer, strife ceaseth;* for *the words of a tale-bearer are as flatterings, and go down into the bowels of the belly:* therefore as, on the one side, *thou mayest not give thine heart to all that men speak of thee, lest thou hear thy servant cursing thee;* so, on the other, no countenance must be given to such: for *As the north-wind drives away rain; so doth an angry countenance the slandering tongue.* Pr. xvi. 27. xvi. 30. xiii. 5. xx. 3. xi. 13. xxvi. 20. xviii. 8. Ec. vii. 23. Pr. xxv. 23.

SECT. 7.

The dissembler of four Kinds, { malicious, vain-glorious, covetous, impenitent.

The flatterer { his success { to himself, to his friend. ; his remedy.

The slanderer and dissembler go together: *He that dissembleth hatred with lying lips, and he that inventeth slander, is a fool;* there is then a malicious dissembler: *He, that hateth, will counterfeit with his lips, and in his heart he layeth up deceit;* such one, *though he speak favourably, believe him not; for there are seven abominations in his heart. Hatred may be covered with deceit, but the malice thereof*

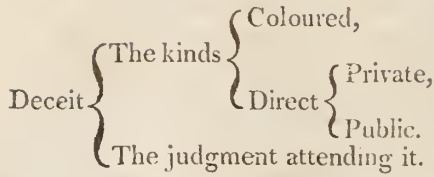
shall (at last) *be discovered in the congregation.* There is a vain-glorious dissembler, *that maketh himself rich, and is poor:* and, a covetous: *There is that makes himself poor, having great riches:* and this both 1. in bargains: *it is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth;* and 2. In his entertainment; *The man that hath an evil eye: as though he thought in his heart, so will he say to thee, Eat, and drink, but his heart is not with thee.* Lastly, an impenitent; *He, that hideth his sins shall not prosper: but he, that confesseth and forsaketh them, shall have mercy.* The flatterer *praiseth his friend with a loud voice, rising early in the morning:* but with what success? To himself: *It shall be counted to him for a curse:* to his friend: *A man, that flattereth his neighbour, spreadeth a net for his steps;* he spreadeth and catcheth: for *a flattering mouth causeth ruin.* The only remedy then is: *Meddle not with him, that flattereth with his lips:* for *It is better to hear the rebuke of wise men, than the song of fools.* Pr. x. 18. xxvi. 24. xxvi. 25. xxvi. 26. xiii. 7. xiii. 7. xx. 24. xiii. 6. xxiii. 7. xxviii. 13. xxvii. 14. xxix. 5. xxvi. 28. xx. 19. Ec. vii. 7.

SECT. 8.

Truth in dealings: wherein is the true dealer's
- Practices, { To do right, with joy.
- Reward, { God's love, Good memorial.

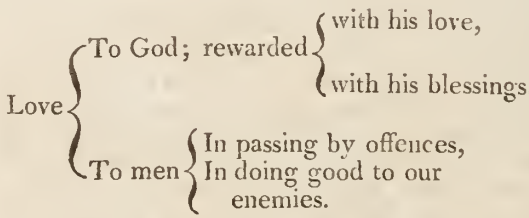
The uprightness of the just shall guide them, and direct their way; which *is ever plain and straight:* whereas *the way of others is perverted, and strange.* Yea, as *to do justice and judgment is more acceptable (to the Lord) than sacrifice; so it is a joy to the just* himself, *to do judgment: all his labour therefore tendeth to life, he knoweth the cause of the poor, and will have care of his soul: His work is right, neither intendeth he any evil against his neighbour; seeing he dwelleth by him without fear:* and what loseth he by this? As *the true balance, and the weight are of the Lord, and all the weights of the bag are his work:* so *God loveth him that followeth righteousness:* and with men. *The righteous is more excellent than his neighbour:* and *Better is the poor that walketh in his uprightness, than he that perverteth his ways, though he be rich.* Yea, finally, *The memorial of the just shall be blessed.* Pr. xi. 3. xi. 5. xxv. 19. xxi. 8. xxi. 3. xxi. 25. x. 16. xxix. 7. xxix. 10. xxi. 8. iii. 29. xvi. 11. xv. 9. xii. 16. xxviii. 6. xx. 7.

SECT. 9.



CONTRARY to this is deceit: whether in a colour: *As he, that feigneth himself mad, casteth fire-brands, arrows and mortal things:* so *dealeth the deceitful man, and saith, Am I not in sport?* As this *deceit is in the heart of them that imagine evil:* so in their hands are *divers weights; and divers balances:* or, directly, *He that is partner with a thief, hateth his own soul,* and dangerous *are the ways of him that is greedy of gain;* much more publicly, *I have seen the place of judgment, where was wickedness; and the place of justice, where was iniquity: I thought in mine heart God will judge the just and the wicked,* yea, oft times speedily; so as *The deceitful man roasteth not what he took in hunting:* or if he eat it; *The bread of deceit is sweet to a man, but afterward his mouth shall be filled with gravel.* Pr. xxvi. 18. xxvi. 9. xii. 10. xx. 10. xxix. 24. i. 19. Ec. iii. 6. iii. 17. Pr. xii. 27. xx. 17.

SECT. 10.



LOVE to *God: I love them that love me: and they that seek me early, shall find me;* and with me, blessings: *I cause them that love me, to inherit substance, and I will fill their treasures.* 2. To men, (1.) In passing by offences; *Hatred stirreth up contentions, but love covereth all trespasses, and the shame* that rises from them: so that *he* only *that covereth a transgression, seeketh love.* (2.) In doing good to our enemies: *If he that hateth thee be hungry, give him bread to eat; and if he be thirsty, give him water to drink.* Here therefore do offend, 1. the contentious, 2. the envious. Pr. viii. 17. viii. 21. x. 12. xii. 16. xvii. 9. xv. 21.

SECT. 11.

The contentious, { whether in raising ill rumours, / or whether by pressing matters too far.

The first *is he, that raiseth contentions among brethren:* which once raised, are not so soon appeased. *A brother offended is harder to win then a strong city:* and *their contentions are like the bar of a palace.* This is *that violent man, that deceiveth his neighbour, and leadeth him into the way which is not good,* the way of discord, whether 1. by ill rumour; *The fools lips come with strife;* and *as the coal maketh burning coals, and wood a fire, so the contentious man is apt to kindle strife,* and that even among great ones: *A froward person soweth strife,* and *a talebearer maketh division among princes:* or 2. by pressing matters too far: *When one churneth milk, he bringeth forth butter; and he, that wringeth his nose, causeth blood to come out: so he, that forceth wrath, bringeth forth strife,* the end whereof is never good: *for if a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.* Pr. vi. 19. xviii. 19. xvi. 19. xviii. 6. xxvi. 11. xvi. 28. xxx. 33. xxix. 9.

SECT. 12.

Envy { The kinds { At our neighbour, / At the wicked. / The effects { to others, / itself.

The second is that injustice, whereby *the soul of the wicked wisheth evil, and his neighbour hath no favour in his eyes:* that moveth him *to be glad when his enemy falleth, and his heart to rejoice when he stumbleth;* and this is a violent evil. 1. To itself; *A sound heart is the life of the flesh; but envy is the rotting of the bones.* 2. To others; *Anger is cruel, and wrath is raging: but who can stand before envy?* But of all other, it is most unjust when it is set upon an evil subject. *Fret not thyself because of the malicious, neither be envious at the wicked, nor chuse any of his ways: neither let thine heart be envious against sinners, nor desire to be with them;* for as *their heart imagineth destruction, and their lips speak mischief,* so *the froward is an abomination to the Lord; and there shall be none end of the plagues of the evil man; and his light shall be put out.* Prov.

xxi. 10. xxiv. 17. xiv. 30. xxvii. 4. xxiv. 20. iii. 31. xxiii. 17. xxiv. 1. xxiv. 2. iii. 32. xxiv. 20.

SECT. 13.

Justice to man only: First, to { others / 1. in } Mercy: { The quality. / The gain of it.

Let not mercy and truth forsake thee: bind them on thy neck, and write them upon the table of thine heart; this suffereth not *to stop thine ear at the cry of the poor:* yea, *the righteous man regardeth the life of his beast:* no virtue is more gainful: for *By mercy and truth iniquity shall be forgiven;* and *By this thou shalt find favour and good understanding in the sight of God and man:* good reason; *For he honoureth God, that hath mercy on the poor:* yea, he makes God his debtor; *He, that hath mercy on the poor, lendeth to the Lord, and the Lord will recompence him:* so that *The merciful man rewardeth his own soul;* for *He, that followeth righteousness and mercy, shall find righteousness, and life, and glory;* and therefore *is blessed* for ever. Pr. iii. 3. xxi. 13. xii. 10. xvi. 6. iii. 4. xiv. 31. xix. 17. xi. 17. xxi. 21. xiv. 21.

SECT. 14.

Against mercy offend { 1. Unmercifulness. / 2. Oppression. / 3. Blood-thirstiness.

1. *That* (not only) *the rich ruleth the poor, but that the poor is hated of his own neighbour; whereas the friends of the rich are many;* of his neighbour? Yea *all the brethren of the poor hate him: how much more will his friends depart from him? though he be instant with words, yet they will not.* Pr. xxii. 7. xiv. 20. xix. 7.

2. *There is a generation, whose teeth are as swords, and their jaws as knives, to eat up the afflicted out of the earth. These are they that oppress the poor, to increase themselves, and give to the rich;* that *rob the poor because he is poor, and oppress the afflicted in judgment; that take away the garment in the cold season,* and therefore *are like vinegar poured upon nitre, or like him that singeth songs to a heavy heart; that trouble their own flesh,* and *therefore are cruel;* an ordinary sin. *I turned and considered all the oppressions that are wrought under the sun; and behold the tears of the oppressed, and none comforteth them; and the strength is of the hand of those that oppress them, and none comforteth them. None?* Yes surely, above.

If in a country thou seest the oppression of the poor, and the defrauding of judgment, and justice, be not astonished at the matter; for he, that is higher than the highest, regardeth, and there be higher than they, which will defend the cause of the poor, to cause *the oppressor to come to poverty:* in which estate *he shall cry and not be heard.* Pr. xxx. 14. xxii. 16. xxii. 22. xxv. 20. xi. 17. Ec. iv. 1. v. 7.

3. The bloody man is he, which not only *doth hate him that is upright,* but *layeth wait against the house of the righteous, and spoileth his resting place;* yea, *that doth violence against the blood of a person:* such as will say, *Come with us, we will lay wait for blood, and lie privily for the innocent without a cause. We will swallow them up alive like a grave, even whole; as those that go down into the pit. But, my son, walk not thou in the way with them: refrain thy foot from their path: for their feet run to evil, and make haste to bloodshed. Certainly, as without cause the net is spread before the eyes of all that hath wings, so they lay wait for blood and lie privily for their lives: Thus the mercies of the wicked are cruel:* but shall they prevail in this? *The causeless curse shall not come: The just man may fall seven times in a day, but he riseth up again, while the wicked shall fall into mischief;* yea into the same they had devised: *he, that diggeth a pit, shall fall therein; and he, that rolleth a stone, it shall fall upon him,* and crush him to death: for *He, that doth violence against the blood of a person shall flee unto the grave, and they shall not stay him.* Pr. xxii. 23. xii. 16. xxi. 13. xxix. 10. xxiv. 15. xxviii. 17. i. 11. i. 12. i. 15. i. 16. i. 17. i. 18. xii. 10. xxvi. 2. xxiv. 16. xxvi. 27. xxviii. 17.

SECT. 15.

The second kind of Justice to others, is Liberality
- Described,
- Limited,
- Rewarded,
  - with his own,
  - with more.

LIBERALITY or beneficence, is *to cast thy bread upon the waters;* to *give a portion to seven, and also to eight;* in a word, *to give of his bread to the poor,* and *not to withhold his goods from the owners thereof,* (*i. e.* the needy) *though there be power in his hand to do it,* and *not to say to his neighbour, Go and come again, to morrow I will give thee, if he now have it:* not that God would not have us enjoy the comforts he gives us, ourselves; for, *to every man to whom God hath given riches and treasures, and giveth him power to eat thereof, and to take his part, and to enjoy his labours, this is the gift of God;* but *if the clouds be full, they will pour out rain upon the earth,* and yet they shall be never the emptier. *The liberal person shall have plenty, and he that watereth, shall also have rain:*

yea not only *he, that giveth to the poor, shall not lack*, but *shall find it after many days;* whereas *he, that hideth his eyes, shall have many curses:* but, *There is that scattereth, and is more increased:* thus *He, that hath a good eye, is blessed of God.* Ec. xi. 1. xi. 2. Pr. xxii. 9. iii. 27. iii. 28. Ec. v. 18. xi. 3. Pr. xi. 25. xxviii. 17. Ec. xi. 1. Pr. xi. 24. xxii. 9.

SECT. 16.

The extremes whereof are { Covetousness, { The description of it, / The curse. / Prodigality.

The covetous *is he, that is greedy of gain, that having an evil eye,* and *coveting still greedily, travailleth too much to be rich,* and therefore both *spareth more than is right,* and *increaseth his goods by usury and interest: There is one alone, and there is not a second, which hath neither son, nor brother; yet is there none end of his travail, neither can his eyes be satisfied with riches, neither doth he think, For whom do I travail, and defraud my soul of pleasures?* This man is unsatiable, like to *the horse-leech's two daughters, which cry still, Give, Give:* especially in his desires; *The grave and destruction can never be full; so the eyes of a man can never be satisfied: All the labour of man is for his mouth, and yet the soul is not filled:* yea, this is the curse that God hath set upon him, *He, that loveth silver, shall not be satisfied with silver: and he, that loveth riches, shall be without the fruit thereof;* and whereas *the rich man's riches are his strong city, he that trusteth in riches shall fall,* and by his *sparing cometh surely to poverty.* All this while *he sets his eyes on that which is nothing,* and *doth but gather for him that will be merciful to the poor:* wherefore, *Better is a little with right, than great revenues without equity. Give me not poverty, nor riches: feed me with food convenient for me, lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of God in vain.* Pr. i. 19. xxiii. 6. xxi. 26. xxiii. 4. xi. 24. xxviii. 8. Ec. iv. 8. Pr. xxx. 15. xxvii. 20. Ec. vi. 7. v. 9. Pr. xviii. 11. xi. 28. xi. 24. xxiii. 5. xxviii. 8. xvi. 8. xxx. 8. xxx. 9.

SECT. 17.

Prodigality in { Too much expence: whereof { The Quality, / The End. / Carelessness of his Estate.

THE prodigal is the man *that boasteth of false liberality, that loveth pastime, and wine, and oil, that feedeth gluttons, and followeth the idle: The unthrifty man, and the wicked man, walketh with a froward mouth: Lewd things are in his heart, he imagineth evil at all times; Therefore shall his destruction come speedily, and he shall be destroyed suddenly without recovery;* and, in the mean time, *The riches of vanity shall diminish;* so that *he shall be a man of want;* yea *filled with poverty,* and *a shame to his father.* Of this kind also is he, that is otherwise careless of his estate: *Be not thou of them that touch the hand, nor among them that are surety for debts: If thou hast nothing to pay, why causest thou that he should take thy bed from under thee?* Pr. xii. 9. xxi. 17. xxviii. 7. xviii. 19. Ec. vi. 12. vi. 14. Pr. vi. 15. xiii. 11. xxi. 17. xxviii. 19. xxviii. 7. xxii. 26. xxii. 27. See more of this rule in the last page of Politic, following.

SECT. 18.

Diligence { what it is. / how profitable in { Health, / Wealth and Abundance, / Honour.

JUSTICE to a man's self, is diligence; for *he, that travailleth, travailleth for himself:* The diligent is he, who *all that his hand shall find to do, doth it with all his power. I have seen* (indeed) *the travail, that God hath given the sons of men, to humble them thereby,* that *all things are full of labour, man cannot utter it;* but *what profit hath he that worketh, of the thing wherein he travailleth?* Much every way: 1. Health: *The sleep of him that travailleth, is sweet, whether he eat little or much.* 2. Wealth: *Open thine eyes, and thou shalt be satisfied with bread:* yea, *The hand of the diligent maketh rich, and his soul shall be fat:* and not sufficiency only, but *in all labour there is abundance, but the talk of the lips bringeth want:* yet more, *the riches, that the diligent man hath, are precious.* 3. Honour: *A diligent man shall stand before kings, and not before the base sort;* and *The hand of the diligent shall bear rule, but the idle shall be under tribute.* Pr. xvi. 26. Ec. ix. 10.

iii. 20. i. 8. iii. 9. v. 11. Pr. xx. 13. x. 4. xiii. 4. xiv. 23. xii. 27. xxii. 29. xii. 24.

SECT. 19.

Slothfulness, { The properties. / The danger of it.

The *slothful*, is he, that *foldeth his hands, and eateth up his own flesh; That hideth his hand in his bosom, and will not pull it out again to his mouth; That turneth on his bed, as a door turneth on the hinges*, and saith, *Yet a little sleep, a little slumber, a little folding of the hands to sleep.* Every thing that he ought to do, is troublesome: *The way of the slothful man is a hedge of thorns*, (which he is loth to set foot in) *There is a lion without* (saith he) *I shall be slain in the street:* who although herein *he be wiser in his own conceit, than seven men that can render a reason: Yet* (the truth is) *he, that* (so much as) *follows the idle, is destitute of understanding; he lusteth* (indeed) and affecteth great things, *but his soul hath nought:* so, *The very desire of the slothful slayeth him, for his hands refuse to work. And* not only *he, that is slothful in his work, is brother to him that is a great waster; but he, that sleepeth* (and *slothfulness causeth to fall asleep*) *in harvest, is the son of confusion:* and, *He, that will not plough because of winter, shall beg in summer, and have nothing: Love not sleep* therefore, *lest thou come to poverty;* for what is it, that hence cometh not to ruin? *For* the house: *By slothfulness the roof of the house goeth to decay; and by idleness of the hands, the house droppeth through.* For the land: *I passed by the field of the slothful, and by the vineyard of the man destitute of understanding: and, lo, it was all grown over with thorns, and nettles had covered the face of it, and the stone wall thereof was broken down. Then I beheld and considered it well: I looked upon it, and received instruction:* so in every respect *the slothful hand maketh poor. Go to the pismire* therefore, *thou sluggard, and behold her ways and be wise: For she, having no guide, governor, nor ruler, prepareth her meat in summer, and gathereth her food in harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep: Therefore thy poverty cometh as a speedy traveller, and thy necessity as an armed man.* Ec. iv. 5. Pr. xix. 24. xxvi. 24. vi. 10. xv. 19. xxii. 13. xxvi. 13. xxvi. 16. xii. 11. xiii. 4. xxi. 25. xviii. 9. x. 5. xix. 15. xx. 4. xx. 13. Ec. x. 18. Pr. xxiv. 30. xxiv. 31. xxiv. 32. x. 4. vi. 6. vi. 7. vi. 8. vi. 9. xxiv. 33. vi. 11.

THE FOURTH BOOK.

TEMPERANCE AND FORTITUDE.

Temperance is the moderation of our desires: whether
- in diet; Sobriety.
- in words and actions, { Modesty, and Humility.
- in affections, { Continency, refraining of Anger.

SECT. 1.

Temperance in diet.

Excess: how dangerous to { Body, Soul, Estate.

The temperate in diet, is he, *that refraineth his appetite*, that *looks not on the wine when it is red*, that *puts his knife to his throat when he sits with a ruler;* that *when he finds honey, eats but that which is sufficient for him, lest he should be over-full.* It is true, *that a man eateth and drinketh, and seeth the commodity of all his labour; this is the gift of God:* yea, *this I have seen good, that it is comely to eat and to drink, and to take pleasure in all his labour wherein he travailleth under the sun, the whole number of the days of his life which God giveth him, for this is his portion:* God allows us *to eat our bread with joy, and drink our wine with a cheerful heart, and there is nothing better than this;* yea, *there is no profit but this:* But not *that a man should be given to his appetite, that he* should seek *in his heart to draw his flesh to wine:* or that *whatsoever his eyes desire, he should not withhold it from them:* Such a man *when he is full, despiseth a honey-comb: whereas to the hungry, every bitter thing is sweet:* and in his excess is outrageous: One of the *three things, yea four, for which the earth is moved and cannot sustain itself, is a*

fool when he is filled with meat. Neither doth this prosper with himself. For his body: *The satiety of the rich will not suffer him to sleep. To whom is woe? to whom is sorrow? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes? even to them, that tarry long at the wine: to them, that go and seek mixed wine.* For his soul: *Look not on the wine when it is red, and sheweth his colour in the cup, or goeth down pleasantly. In the end thereof, it will bite like a serpent, and hurt like a cockatrice: Thine eyes shall look upon the strange woman, and thy lips shall speak lewd things, and thou shalt be as one that sleepeth in the midst of the sea, and as he that sleepeth in the top of the mast: they have stricken me (shalt thou say) but I was not sick; they have beaten me, but I knew not when I awoke, therefore will I seek it yet still.* For his estate: *He is like a city which is broken down, and without walls: Keep not company* therefore *with drunkards, nor with gluttons: for the glutton and drunkard shall be poor, and the sleeper shall be clothed with rags;* and, in all these, *wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise.* Pr. xxv. 28. xxiii. 31. xxiii. 2. xxiii. 1. xxv. 16. Ec. iii. 13. v. 17. ix. 7. iii. 22. ii. 24. Pr. xxi. 2. Ec. ii. 3. ii. 10. Pr. xxvii. 7. xxx. 21. xxx. 22. Ec. v. 11. Pr. xxiii. 29. xxiii. 30. xxiii. 31. xxiii. 32. xxiii. 33. xxiii. 34. xxiii. 35. xxv. 28. xxiii. 20. xx. 1.

SECT. 2.

Modesty, { In words, { What it requires: that they be { few, seasonable. / What it profits, { argues wisdom, gives safety. / In actions.

Contrary to it, { Loquacity, / Ill speech, / Immoderate mirth.

The modest (for words) *is a man of a precious spirit, that refraineth his lips,* and *spareth his words. The words of a* modest man are *like deep waters, and the well-spring of wisdom like a flowing river:* but when he doth speak, it is to purpose: for *The mouth of the just shall be fruitful in wisdom; and the lips of the righteous do feed many,* yea himself. *A man shall be satiate with good things by the fruit of his mouth;* and *with the fruit of a man's mouth his belly shall be satisfied:* but still he speaketh sparingly: *A wise man concealeth knowledge, and a man of understanding will keep silence,* which as it argues him wise, (for *even a fool, when he holdeth his peace is counted wise; and he, that stoppeth his lips, as prudent)* so it gives him much safety: *He, that keepeth his mouth and his tongue, keepeth his soul from affliction;* yea, *he keepeth his life:* where, contrarily, *the mouth of the fool is in the multitude of words:*

it babbleth out foolishness; as *it is fed with it:* neither *hath he any delight in understanding*, but *that which his heart discovereth;* and while he bewrayeth it, *the heart of fools publisheth his foolishness:* And as *he multiplyeth words*, so *in many words there cannot want iniquity: his mouth* (still) *babbleth evil things*, for either *he speaketh froward things*, or *how to lie in wait for blood*, or *in the mouth of the foolish is the rod of pride;* and what is the issue of it? *He, that openeth his mouth, destruction shall be to him. And he, that hath a naughty tongue, shall fall into evil;* for, both *it shall be cut out*, and *the frowardness of it is the breaking of the heart.* Lastly, *a fool's mouth is his own destruction, and his lips are a snare for his soul.* Pr. xvii. 27. x. 19. xvii. 27. xviii. 4. x. 31. x. 21. xii. 14. xiii. 2. xviii. 20. xii. 23. xi. 12. x. 19. xvii. 28. xxi. 23. xiii. 3. Ec. v. 2. Pr. xv. 2. xv. 14. xviii. 2. xii. 23. Ec. x. 14. Pr. x. 19. xi. 28. xv. 32. xii. 6. xiv. 3. xiii. 3. xxvii. 20. x. 31. xv. 4. xviii. 7.

For actions: *The modest shall have honour:* And though we need not say, *Of laughter, thou art mad; and of joy, what is this thou doest:* yet *Anger is better than laughter: for by a sad look the heart is made better. The heart of the wise* therefore *is in the house of mourning, but the heart of fools is in the house of mirth. Rejoice then, O young man in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know, that for all these things God will bring thee to judgment.* Pr. xi. 16. Ec. ii. 2. vii. 5. vii. 6. xi. 9.

SECT. 3.

Humility,
Pride, { Overweening, { Wherein it is, How absurd, How dangerous.
Scornfulness.

NEXT to the modest, is *the humble in spirit:* He saith, *Surely, I am more foolish than a man, and have not the understanding of a man in me; for I have not learned wisdom, and have not attained to the knowledge of holy things.* But doth he want it ere the more? No: *With the lowly is wisdom*, and *The ear, that hearkeneth to the corrections of life, shall lodge among the wise: Better it is* therefore *to be of an humble mind with the lowly, than to divide the spoils with the proud:* for *before honour goeth humility*; and *he, that confesseth and forsaketh his sins, shall have mercy; yea, the humble of spirit shall enjoy glory:* and *the reward of humility, and the fear of God, is riches, and glory, and life.* Pr. xxix. 23. xxx. 2. xxx. 3. xi. 2. xiii. 31. xvi. 19. xv. 33. xviii. 12. xxviii. 13. xxix. 13. Ec. xxii. 24.

Contrary whereto; *There is a generation, whose eyes are haughty, and their eye-lids are lift up: There is a generation, that are pure in their own conceit, and yet are not washed from their filthiness.* Yea, *All the ways of a man are clean in his own eyes: but the Lord pon-*

dereth the spirits; and, not so only, but *Many men will boast of their goodness:* but *It is not good to eat much honey, so to search their own glory is not glory: Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.* This overweening is commonly incident to great men. *The rich man is wise in his own conceit; but the poor, that hath understanding, can try him:* Hence it is that he affects singularity; *According to his desire he, that separates himself, will seek, and occupy himself in all wisdom:* but *seest thou a man* thus *wise in his own conceit? there is more hope of a fool than of him: yea,* he is a fool in this: *In the mouth of the foolish is the rod of pride: I thought, I will be wise, but it went far from me; it is far off, what may it be?* and that a wicked fool; *A haughty look, and a proud heart, which is the light of the wicked, is sin: If* therefore *thou hast been foolish in lifting up thyself, and if thou hast thought wickedly, lay thy hand upon thy mouth,* for *God hateth an haughty eye,* yea, he so hateth it, that *all that are proud in heart are an abomination to the Lord; and though hand join in hand, they shall not be unpunished:* and what punishment shall he have? *The Lord will destroy the house of the proud man;* and his very pride is an argument of his ruin: *Before destruction the heart of a man is haughty: Pride goeth before destruction, and a high mind before the fall:* Before it? yea, with it: *when pride cometh, then cometh shame.* Now the height of pride is scornfulness: *He, that is proud and haughty, scornful is his name, who worketh in the pride of his wrath: and* this man *despiseth his neighbour, and* therefore *is destitute of understanding: when the wicked cometh, then cometh contempt; and with the vile man is reproach:* but of all, him that reproves him: *He, that reproveth a scorner, purchaseth to himself shame; and he, that rebuketh the wicked, getteth himself a blot:* therefore *judgments are prepared for the scorners, and stripes for the back of fools;* so as others are hurt by his sin: for *a scornful man bringeth a whole city into a snare:* so they shall be likewise bettered by his judgment: *when the scorner is punished, the foolish is wise.* Pr. xxx. 13. xxx. 12. xvi. 2. xxi. 2. xx. 6. xxv. 27. xxvii. 2. xxviii. 11. Ec. xviii. 1. Pr. xvi. 12. xiv. 3. Ec. vii. 25. vii. 26. Pr. xxi. 4. xxx. 32. vi. 17. xvi. 5. xv. 25. xviii. 22. xvi. 18. xi. 2. xxi. 24. xi. 12. xviii. 3. ix. 7. xix. 29. xxix. 8. xxi. 11.

SECT. 4.

Continency { Of Lust, / Of Anger. } With their Contraries.

Of the first kind, is *he that drinks the waters of his own cistern, that desires not the beauty of a* stranger *in his heart; neither lets her take him with her eye-lids:* contrarily, the incontinent *is he that*

delights in a strange woman, and embraces the bosom of a stranger; or she that forsakes the guide of her youth, and forgetteth the covenant of God; she lieth in wait for a prey, and she increaseth the transgressors amongst men. For a whore is as a deep ditch, and a strange woman as a narrow pit: Yea, *I find more bitter than death the woman whose heart is as nets and snares, and whose hands as bands: he, that is good before God, shall be delivered from her; but the sinner shall be taken by her.* Pr. v. 15. vi. 25. v. 20. ii. 17. xxiii. 28. xxiii. 27. Ec. vii. 28. See more of this vice. Oecon. sect. 2. and 3.

Of the second, is *he that is slow to anger, slow to wrath; whose discretion deferreth his anger, and whose glory is to pass by an offence:* which moderation as it argues him to be *of great wisdom* (for *wise men turn away wrath)* so it makes *him better than the mighty man,* and procures him just honour; for *It is the honour of a man to cease from strife;* contrary to which, is *he that is of a hasty spirit to be angry;* which as it proves him foolish, *(for anger resteth in the bosom of fools,* and *he that is hasty to anger,* not only *committeth folly,* but *exalteth it)* so it makes him dangerous: *Anger is cruel, and wrath is raging; and a furious man aboundeth in transgressions:* wherefore *make no friendship with an angry man, lest thou learn his ways, and receive destruction to thy soul.* Pr. xvi. 32. xiv. 29. xix. 11. xiv. 29. xxix. 8. xvi. 23. xx. 3. Ec. vii. 11. vii. 11. Pr. xiv. 17. xiv. 29. xxvii. 4. xxix. 22. xxii. 24. xxii. 25.

SECT. 5.

Fortitude { In general, / The specials of it, { Confidence, / Patience { In God's afflictions, / In men's injuries.

FORTITUDE is that, whereby *the spirit of a man sustains his infirmities;* which makes *the righteous bold as a lion:* contrarily, the weak of strength *is he, that is faint in the day of adversity; whose fear bringeth a snare upon him,* and that desperate: *A wounded spirit who can bear?* which is often caused through guiltiness: *The wicked fleeth when none pursueth him.* Confidence is, *to trust in the Lord with all thine heart, and not to lean to thine own wisdom;* but *in all thy ways to acknowledge him,* and *to commit thy works to the Lord,* and to *have hope in thy death:* and though in other things, *The hope, that is deferred, is the fainting of the heart;* yet in this, *he, that trusteth in the Lord, shall be fat;* for, from hence, not only *his thoughts and ways are directed,* but he receiveth safety and protection: *He is a shield to those that trust in him. The horse is prepared for the day of battle, but salvation is of the Lord.* Yea, *The name of the Lord is a strong tower: the righteous runneth to it, and*

is exalted. So that, *He, that trusteth in the Lord, he is blessed;* whereas, *he, that trusteth in his own heart, is a fool:* and it is a vain thing *to boast thyself of to morrow; for thou knowest not what a day will bring forth.* Pr. xviii. 14. xxviii. 1. xxiv. 10. xxix. 25. xviii. 14. xxviii. 1. iii. 5. iii. 6. xvi. 3. xiv. 32. xiii. 12. xxviii. 25. xvi. 3. iii. 6. xxx. 5. xxi. 31. xviii. 12. xvi. 20. xxviii. 26. xxvii. 1.

Patience is, *not to refuse the chastening of the Lord, neither to be grieved with his correction:* The patient man, *in the day of wealth is of good comfort, and in the day of affliction considereth, God also hath made this contrary to that, that man should find nothing after him,* whereof to complain: knowing that *the Lord correcteth whom he loveth;* and that *the patient abiding of the righteous shall be gladness:* Contrarily, *the heart of the fool fretteth against the Lord; he is careless, and rageth:* but to what purpose? *Man cannot strive with him, that is stronger than he;* yea, rather, *the man, that hardeneth his neck when he is rebuked, shall suddenly be destroyed, and cannot be cured:* In respect of men's injuries. *He saith not, I will recompence evil; but waits upon the Lord, and he shall save him.* In which regard, *the patient in spirit* that suffers, *is better than the proud of spirit* that requites. Pr. iii. 11. Ec. vii. 16. Pr. iii. 12. x. 28. xix. 3. Ec. vi. 10. Pr. xxix. 1. xx. 22. Ec. vii. 10.

SOLOMON'S POLITICS,

OR

COMMONWEALTH.

THE FIRST BOOK.

HIS { KING, COUNSELLOR, COURTIER, SUBJECT.

SOLOMON'S KING.

SECT. 1.

Degrees { must be, and are { subordinate, / highest { not many, / but one. / and those from God.

In all well ordered governments there are degrees, *A higher than the highest, and yet a higher than they:* and these, of God's appointment; not only in the inferior ranks, *The rich and poor meet, and the Lord is the maker of them all:* but in the supreme, *By me kings reign* (saith Wisdom) *and Princes decree justice:* and not they only, but the *nobles and all the judges of the earth;* so it is a just wonder, that *the grasshoppers have no king, yet they go forth by bands.* And, as no king is a judgment, so many: for, *Because of the transgression of the land, there are many princes;* many, not only in frequent succession, but in society of regiment. Ec. v. 7. Pr. ii. 22. viii. 15. viii. 16. xxx. 27. xxviii. 2.

SECT. 2.

In a king are described { Quality of his person { Natural, / Moral. / Actions

A KING must be high; as in place, so in blood: *Blessed art thou, O land, when thy king is the son of nobles;* not of any servile condition; for nothing can be more *uncomely, than for a servant to have rule over princes:* and it is a monster in state, *to see servants ride on horses, and princes* (of blood) *to walk as servants on the ground:* neither more monstrous than intolerable. *There are three things for which the earth is moved, yea four which it cannot sustain:* whereof one is, *A servant when he reigneth.* Ec. x. 17. Pr. xix. 10. Ec. x. 17. Pr. xxx. 21. xxx. 22.

SECT. 3.

Moral qualities
- Negative; what one he may not be;
  - Not lascivious,
  - Not riotous,
  - Not hollow and dissembling,
  - Not childish,
  - Not imprudent,
  - Not oppressing.
- Affirmative.

And as his blood is heroical, so his disposition; not lascivious, *What, O my son of my desires, give not thy strength to women, nor thy ways:* But why *should he withhold from his eyes whatsoever they can desire, and withdraw his heart from any joy?* why may he not have *all the delights of the sons of men: as women taken captive; as queens and concubines, and damsels without number? This is to destroy kings: He shall find more bitter than death the woman whose heart is as nets and snares.* Not riotously excessive; whether in wine: for *It is not for kings to drink wine, nor for princes strong drink:* What not at all? To him alone is it not said, *Go eat thy bread with joy, and drink thy wine with a cheerful heart? who should eat or drink, or haste to outward things more than he?* not immoderately: *so as he should drink and forget the decree, and change the judgment of all the children of affliction:* or in meat: for, *Woe be to thee, O land, when thy princes eat in the morning: and if he be not the master of his appetite, his dainty meats will prove deceivable.* Not hollow, not double in speeches, in profession: *The lip of excellency becomes not a fool; much less, lying talk a prince.* Not childish: *Woe to thee, O land, whose king is a child:* not so much in age, which hath sometimes proved successful; but in condition. Not imprudent, not oppressing; two vices conjoined: *A prince destitute of understanding, is also a great oppressor.* And, to conclude, in all or any of these, not wilfully inflexible: *A poor and wise child is better than an old and foolish king, that will no more be monished.* Pr. xxxi. 2, 3. Ec. ii. 10. ii. 8. Can. vi. 7. Pr. xxxi. 3. Ec. vii. 28. Pr. xxxi. 4. Ec. ix. 7. ii. 25. Pr. xxxi. 5. Ec. x. 16. Pr. xxiii. 2. xxiii. 3. xvii. 7. Ec. x. 16. Pr. xxviii. 16. Ec. iv. 13.

SECT. 4.

Affirmative; what one he must be:
- To others: Just, Merciful, Slow to anger, Bountiful.
- In himself: Temperate, Wise, Valiant, Secret.

CONTRARILY, he must be temperate: *Blessed art thou, O land, when thy princes eat in time, for strength, and not for drunkenness:* just and righteous, for *false balances* (especially in the hand of government) *are an abomination to the Lord: but a perfect weight pleaseth him:* A virtue beneficial, both 1. to himself (for *the throne is established by justice*) and 2. to the state; *Justice exalteth a nation;* than which nothing doth more bind and cheer the hearts of the people: for, *When the righteous are in authority, the people rejoice, but when the wicked bears rule, the people sigh:* and with truth and justice, must mercy be joined inseparably: for *Mercy and truth preserve the king: and his throne shall be established*, also, *by mercy.* And all these must have wisdom to manage them: *By it princes rule*, and are terrible to the ill-deserving. *A wise king scattereth the wicked, and causeth the wheel to turn over them.* To all these must be added bounty: *A prince, that hateth covetousness, shall prolong his days;* where, contrarily, *A man of gifts destroyeth his country:* and, yet further, a conquest of his own passions, a princely victory: for *He, that is slow to anger, is better than the mighty man; and he, that ruleth his own mind, better than he that winneth a city;* because, of all other, *The king's wrath is like the roaring of a lion:* and what is that *but the messenger of death?* And if it may be, a conquest of all others, through valour. *There are three things, that order well their going, yea four are comely in going:* whereof the last and principal is, *A king against whom no man dares rise up.* Lastly, secrecy in determinations: *The heaven in height, and earth in deepness, and the king's heart can no man* (no man should) *search out:* neither should *it be in any hands* but *the Lord's;* who *as he knows it, so he turns it whithersoever it pleaseth him.* Ec. x. 17. Pr. xi. 1. xvi. 12. xiv. 34. xxix. 2. xx. 18. viii. 16. xx. 26. xxviii. 16. xxix. 4. xvi. 32. xix. 12. xxx. 29. xxx. 31. xxv. 3. xxi. 1.

SECT. 5.

His actions { common, special to his place: to { judge righteously { 1. according to the truth of the cause 2. according to the distress of the party, unpartially. remit mercifully.

His actions must suit his disposition, which must be universally holy: for *It is an abomination to kings* (of all other) *to commit wickedness.* Which holiness alone is the way to all peace: *When the ways of a man please the Lord, he will make his enemies at peace with him:* Peculiarly to his place; he must first judge his people: *A king, that sitteth in the throne of judgment, chaseth away all evil with his eyes;* and *by this he maintains his country:* and while he doth sit there, *A divine sentence must be in the lips of the king, and his mouth may not transgress in judgment.* For, *a king that judgeth the poor in truth, his throne shall be established for ever:* Neither may his ear be partially open: which disposition shall be sure to be fed with reports: for, *Of a prince that hearkeneth to lies, all his servants are wicked:* nor his mouth shut, especially in cases of distress: *Open thy mouth for the dumb in the cause of all the children of destruction: open thy mouth, judge righteously, and judge the afflicted and the poor:* yet not with so much regard to the estate of persons, as the truth of the cause; for, *Surely it is not good to condemn the just* in whatever condition; *nor that princes should smite such for equity:* wherein he shall wisely search into all difficulties. *The glory of God is to pass by infirmities, but the king's honour is to search out a thing;* yet so, as he is not seldom merciful in execution, *Delivering them that are drawn to death, and preserving them that are drawn to be slain.* These observed, it cannot be, that *man should rule over man to his hurt.* Pr. xvi. 12. xvi. 7. xx. 8. xxix. 4. xvi. 10. xxix. 14. xxix. 12. xxxi. 8. xxxi. 9. xvii. 26. xxv. 2. xxiv. 11. Ec. viii. 9.

SOLOMON'S COUNSELLOR.

SECT. 6.

Counsel { For the Soul, { How given: { The Necessity of it. The Quality, { wise, righteous, pleasant. How received. For the State.

As where no sovereignty, so *where no counsel is, the people fall;* and, contrarily, *where many counsellors are, there is health;* and,

more than health, *stedfastness:* Counsel for the soul, *Where no vision is, the people perish:* which requires both holiness and wisdom: *The fruit of the righteous is as a tree of life; and he, that winneth souls, is wise;* and *the more wise the preacher* (is) *the more he teacheth the people knowledge, and causeth them to hear, and searcheth forth, and prepareth many parables:* and not only *an upright writing* (and speaking) *even the word of truth;* but *pleasant words* also, so that *the sweetness of the lips encreaseth doctrine;* and not more delightful, than effectual: for, *The words of the wise are like goads and nails fastened by the masters of the assemblies, that are given by one pastor:* which again of every hearer challenge due reverence and regard; who *must take heed to his foot, when he entereth into the house of God: and be more near to hear, than to give the sacrifice of fools:* for, *He, that despiseth the word, shall be destroyed; but he, that feareth the commandment, shall be rewarded.* Pr. xi. 14. xxiv. 6. xv. 22. xxix. 18. xi. 30. Ec. xxii. 9. xii. 10. Pr. xvi. 21. Ec. xii. 11. iv. 17. Pr. xiii. 13.

SECT. 7.

In a counsellor of state, or magistrate, is required,
- Wisdom,
  - Discussing of causes,
  - Providence, and working according to knowledge.
- Piety,
- Justice, and freedom from
  - Partiality,
  - Bribes,
  - Oppression.

Without counsel, all our thoughts (even of policy and state) *come to nought: but in the multitude of counsellors is stedfastness:* and no less in their goodness; in their wisdom, *which* alone *gives strength* to the owner, *above ten mighty princes that are in the city;* a virtue, which though *it resteth in the heart of him that hath understanding*, yet *is known in the midst of fools.* For *wisdom is in the face of him that hath understanding*, and in his lips: for howsoever *he, that hath knowledge, spareth his words*, yet the *tongue of the wise useth knowledge aright;* and *the fool cannot open his mouth in the gate;* and therefore is unfit for authority. *As snow in summer, and rain in harvest; so is honour unseemly for a fool.* And, though it be given him, how ill it agrees! *As the closing of a precious stone in a heap of stones, so is he that gives glory to a fool.* From hence; the good justicer both carefully heareth a cause, knowing that *He, which answereth a matter before he hear it, it is folly and shame to him;* and that related on both parts; for *He, that is first in his own cause, is just: then cometh his neighbour and maketh enquiry of him;* and deeply sifteth it: else he loseth the truth; for *The counsel of the heart of man is like deep waters: but a man, that hath understanding*

will draw it out. From hence, is his providence for the common good; not only *in seeing the plague, and hiding himself*, but *in delivering the city:* and as he foreseeth, so *he worketh by knowledge:* and not in peace only: as *The words of the wise are more heard in quietness; than the cry of him that ruleth among fools;* but in war: *A wise man goeth up into the city of the mighty, and casteth down the strength of the confidence thereof.* For *wisdom is better than strength*, yea, *than weapons of war: I have seen this wisdom under the sun, and it is great unto me; A little city and men in it, and a great king came against it, and compassed it about, and builded forts against it; and there was found in it a poor and wise man, and he delivered the city by his wisdom.* Pr. xv. 22. xxiv. 5. Ec. vii. 2. Pr. xiv. 33. xvii. 24. xv. 2. xxiv. 7. xxvi. 1. xxvi. 8. xviii. 17. xx. 5. xxii. 3. Ec. ix. 15. xiii. 16. Ec. ix. 17. Pr. xxi. 22. Ec. ix. 16. ix. 18. ix. 13. ix. 14. ix. 15.

Neither can there be true wisdom in any counsellor, without piety: *The wise man feareth, and departs from evil;* being well assured, that *there is no wisdom, nor understanding, nor counsel against the Lord;* and that *man cannot be established by wickedness:* and indeed how oft doth God so dispose of estates, that *the evil shall bow before the good, and the wicked at the gates of the righteous!* neither is this more just with God, than acceptable with men: for *when the righteous rejoice, there is great glory*, and *when they are in authority, the people rejoice;* contrarily, *when the wicked comes on*, and *rises up*, and *bears rule, the man is tried; the good hide themselves, and all the people sigh:* and *the righteous man falling down before the wicked, is like a troubled well, and a corrupt spring.* Pr. xiv. 16. xxi. 30. xii. 3. xviii. 12. xxix. 2. xxviii. 12. xxviii. 28. xxix. 2. xxv. 26.

Neither is justice less essential than either; *for to do justice and judgment, is more acceptable to the Lord than sacrifice: To know faces*, therefore (in a judge) *is not good, for that man will transgress for a piece of bread;* much less to *accept the person of the wicked, to cause the righteous to fall in judgment: He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhor him:* yea, yet higher; *He, that justifieth the wicked, and condemneth the just, both are abomination to the Lord.* Wherefore howsoever *the wicked man taketh a gift out of the bosom, to wrest the ways of judgment;* and commonly, *A man's gift enlargeth him*, and leadeth him (with approbation) *before great men:* yet he knoweth, that *the reward destroyeth the heart;* that the acceptance of it is but *the robbery of the wicked; which shall destroy them, because they have refused to execute judgment: he hateth gifts*, then, *that he may live*, and *it is a joy to him to do judgment.* He doth unpartially *smite the scorner*, yea severely *punish him*, that the wickedly *foolish may beware and become wise.* And whereas *Every way of a man is right in his own eyes, and a false record will speak lies, and use deceit:* he so *maketh enquiry*, that *a false witness shall not be unpunished: and he, that speaketh lies, shall perish:* Lastly, his hand is free from oppression of his in-

feriors: which as *it makes a wise man mad*, so the actor of it, miserable; for *He, that oppresseth the poor, reproveth him that made him:* and *if the afflicted be oppressed in judgment, the Lord will defend their cause, and spoil the soul that spoileth them;* and, upon all occasions, he so determineth, that *they shall kiss the lips of him that answereth upright words.* Pr. xxviii. 21. xxiv. 23. xviii. 5. xxiv. 24. xvii. 15. xvii. 23. xviii. 16. Ec. vii. 9. Pr. xii. 7. xv. 27. xxi. 15. xix. 15. xxi. 11. xxi. 2. Ec. xiv. 5. Pr. xii. 17. xviii. 17. xix. 5. xix. 9. xiv. 31. xxii. 22. xxiv. 26.

SOLOMON'S COURTIER.

SECT. 8.

Must be { Discreet, Religious, Humble, } { Charitable, Diligent, Faithful. }

In the light of the king's countenance is life, and his favour is as the cloud of the latter rain, or *as the dew upon the grass:* which that the Courtier may purchase, he must be, 1. Discreet: *The pleasure of a king is in a wise servant, but his wrath shall be towards him that is lewd:* 2. Religious, both in heart, *He that loveth pureness of heart, for the grace of the lips the king shall be his friend:* and in his actions, *He that seeketh good things getteth favour;* in both which, *the righteous is more excellent than his neighbour:* and besides these, *humble; The reward whereof is glory:* for, *before glory goeth humility.* He dare not therefore *boast himself before the king*, and *thrust himself over-forward in the presence of the prince, whom his eyes do see:* whom he sees moved, *he pacifieth by staying of anger*, and *by a soft answer breaketh a man of bone*, not aggravating the faults of others: *He, that covereth a transgression, seeketh love; but he, that repeateth a matter, separateth the prince.* To these, *he is diligent, taking heed to the mouth of the king:* and therefore worthily *standeth before kings, and not before the base sort:* and withal true and faithful; when he undertakes another's suit, he lingers not, knowing that *The hope, that is deferred, is the fainting of the heart;* and though *A bribe* or *reward is as a stone pleasant in the eyes of them that have it, and prospereth whither-soever it turneth*, (for *every man is a friend to him that giveth gifts*) yet he accounteth *the gathering of treasures by a deceitful tongue, to be vanity, tossed to and fro of them that seek death.* Pr. xvi. 15. xix. 12. xiv. 35. xxii. 11. xi. 27. xii. 26. xxii. 4. xv. 33. xxv. 6.

xxv. 7. xxv. 15. xvii. 9. Ec. viii. 2. Pr. xxii. 29. xiii. 12. xvii. 8. xix. 6. xxi. 6.

SOLOMON'S SUBJECT.

SECT. 9.

His duty to { his Prince, { Reverence, Obedience. / Fellow-subjects.

EVERY government presupposeth subjects. *In the multitude of the people is the honour of the king; and for the want of people, cometh the destruction of the prince:* Of whom God requires, in respect of the prince, reverence, obedience: *That they should reverence and seek the face of the prince; not cursing the king*, so much *as in their thought, nor the rich in their bed-chamber;* but *fearing the Lord, and the king, and not meddling with the seditious, which only seek evil. For*, as *the fowl of the heaven shall carry the voice, and the master of the wing declare the matter: so* (for revenge) *a cruel messenger shall be sent against them, their destruction shall arise suddenly, and who knoweth their ruin?* For their due homage therefore and obedience to laws, *they take heed to the mouth of the king, and the word of the oath of God*; and if a law be enacted, they violate it not, nor strive for innovation. *He that breaks the hedge, a serpent shall bite him. He, that removeth stones, shall hurt himself thereby: and he, that cutteth wood, shall be in danger thereby.* And if they have offended, *they haste not to go forth of the prince's sight, nor stand in an evil thing: for he will do whatever pleaseth him;* but rather *if the spirit of him that ruleth rise up against them, by gentleness pacify great sins.* Pr. xiv. 18. xix. 9. xxix. 26. Ec. x. 20. Pr. xxiv. 21. xvii. 11. Ec. x. 20. Pr. xvii. 11. xxiv. 22. Ec. viii. 2. x. 8. x. 9. viii. 3. x. 4.

SECT 10.

To his Fellow-subjects, in respect of
- more public society, is required
  1. Regard to
     - Superiors in ..... estate. / desert.
     - Inferiors,
     - Equals.
  2. Commerce.
- more private society,
  - Just maintenance of each man's property.
  - Truth of friendship.

In respect of themselves, he requires due regard of degrees: whether of superiors. *The rich ruleth the poor;* and *as the fining pot is for silver, and the furnace for gold, so is every man tried according to his dignity;* so as *they that come from the holy place be not forgotten in the city, where they have done right:* or whether of inferiors; for, *A poor man, if he oppress the poor, is like a raging rain that leaveth no food:* yea (less than oppression,) *He that despiseth his neighbour, is* both *a sinner, and destitute of understanding:* or, lastly, of equals; and therein quiet and peaceable demeanour, *not striving with others causeless;* not to begin contentions; for, *the beginning of strife is as one that openeth the waters; therefore ere it be meddled with, he leaveth off:* and being provoked *debateth the matter with his neighbour.* And as *he goes not forth hastily to strife;* so much less doth he take part in impertinent quarrels: *He, that passeth by and meddleth with the strife that belongs not to him, is as one that takes a dog by the ear; and one of the six things that God hates, is he that raiseth up contentions among neighbours.* Secondly, mutual commerce, and interchange of commodities; without which, is no living: *The abundance of the earth is over all: and the king consists by the field that is tilled.* The husbandman therefore must *till his land, that he may be satisfied with bread:* for *much increase cometh by the strength of the ox:* and, moreover, he *must sell corn that blessings may be upon him, which if he withdraw, the people shall curse him;* so that, *the slothful man, whose field is overgrown with thorns and nettles,* is but an ill member: and, again, *The merchant must bring his wares from far;* and each so trade with other, that both may live. *They prepare bread for laughter, and wine comforts the living, but silver answereth to all.* Pr. xxii. 7. xvii. 21. Ec. viii. 10. Pr. xi. 12. xiv. 21. iii. 30. xvii. 14. xxv. 9. xxv. 8. xxvi. 17. vi. 16, 19. Ec. v. 8. Pr. xxviii. 19. xiv. 4. xi. 26. xxiv. 30, 31. xxxi. 14. Ec. x. 19.

For less public society, is required 1. due reservation of property; *not to remove the ancient bounds which his fathers have made; not to enter into the field of the fatherless;* for *he, that redeemeth them, is mighty:* not *to increase his riches by usury and interest; not to hasten overmuch to be rich;* for *such one knoweth*

not that poverty shall come upon him; and that *an heritage hastily gotten in the beginning, in the end thereof shall not be blessed:* and that in the mean time, *The man that is greedy of gain troubleth his own house.* 2. Truth of friendship. *A man that hath friends ought to shew himself friendly: for a friend is nearer than a brother: Thy own friend* therefore, *and thy father's friend forget thou not:* for whether he reprove thee, *The wounds of a lover are faithful;* or whether he advise, *As ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel:* or whether he exhort; *Iron sharpens iron, so doth a man sharpen the face of his friend;* and all this, not in the time of prosperity only, as commonly, *Riches gather many friends, and the poor is separated from his neighbour,* but contrarily, *A* true *friend loveth at all times, and a brother is born for adversity:* in all estates therefore, *as the face in the water answers to face, so the heart of man to man.* Who yet may not be too much pressed: *Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and hate thee; neither enter into thy brother's house in the day of thy calamity:* nor, again, too forward in proffering kindness to his own loss; *A man destitute of understanding, toucheth the hand and becometh surety for his neighbour: If* therefore *thou art become surety for thy neighbour* (much more *if thou hast stricken hands with the stranger*) *thou art snared with the words of thine own mouth, thou art even taken with the words of thine own mouth. Do this now, my son, seeing thou art come into the hand of thy neighbour* (not *having taken a pledge for thy suretyship*) *go and humble thyself, and solicit thy friends: Give no sleep to thine eyes, nor slumber to thine eye-lids. Deliver thyself as a doe from the hand of the hunter, and as a bird from the hand of the fowler;* and take it for a sure rule, *He, that hateth suretyship, is sure.* Pr. xxii. 28. xxiii. 10. xxiii. 11. xxiii. 4. xxviii. 22. xxviii. 20. xx. 21. xv. 27. xviii. 24. xxvii. 10. xxvii. 6. xxvii. 9. xxvii. 17. xix. 4. xvii. 17. xxvii. 19. xxv. 17. xxvii. 10. xvii. 18. vi. 1, 2, &c. vi. 3. xxvii. 13. vi. 4. vi. 5. xi. 15.

SOLOMON'S OECONOMICS,

OR

GOVERNMENT

OF

THE FAMILY.

1. { HUSBAND, WIFE.
2. { PARENT, CHILD.
3. { MASTER, SERVANT.

SECT. 1.

The Head of the Family: in whom is required { Wisdom, Stayedness, Thrift.

THE man is the *head*, and guide of the family; In whom *wisdom is good with an inheritance:* for *Through wisdom a house is builded and established:* which directs him to do all things in due order; first, *to prepare his work without, and then after, to build his house:* and therewith stayedness; for, *as a bird that wandereth from her nest, so is a man that wandereth from his own place:* and, which is the chief stay of his estate) thriftiness; for *He that troubleth his own house* (by excess) *shall inherit the wind: and the fool shall be servant to the wise in heart:* for which purpose he shall find, that *The house of the righteous shall have much treasure, while the revenues of the wicked is but trouble:* or if not much; yet *Better is a little with the fear of the Lord, than great treasure, and trouble therewith:* Howsoever, therefore, let him be content with his estate: *Let the lambs be sufficient for his clothing, and let the goats be the price of his field. Let the milk of his goats be sufficient for his food, for the food of his family, and the sustenance of his maids:* and if he have much revenue, let him look for much expence. For, *When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?* Ec. vii. 13. Pr. xxiv. 3. xxiv. 27. xi. 29. xv. 6. xv. 16. xxvii. 26. xxvii. 27. Ec. v. 10.

THE HUSBAND.

SECT. 2.

Who must bear himself { Wisely, Chastely, Quietly, and Cheerfully.

HE, that findeth a wife, findeth a good thing, and receiveth favour of the Lord: Who must therefore behave himself, 1. Wisely, as *the guide of her youth: as the head to which she is a crown.* 2. Chastely, *Drink the water of thine own cistern, and the rivers out of the midst of thine own well.* The matrimonial love must be pure and clear, not muddy and troubled; *Let thy fountains flow forth, and the rivers of waters in the streets;* the sweet and com-

fortable fruits of blessed marriage, in plentiful issue: *But let them be thine alone, and not the stranger's with thee.* This love abides no partners: for *this were to give thine honour unto others, and thy strength to the cruel; so should the stranger be filled with thy strength, and* (as the substance will be with the affections) *thy labours should be in the house of a stranger; and thou shalt mourn* (which is the best success hereof) *at thine end, when thou hast consumed* (besides the goods) *thy flesh and thy body*, and say, *How have I hated instruction, and mine heart despised correction! I was almost plunged into all evil*, of sin and torments; *and, that* which is most shameful, *in the midst of the assembly*, in the face of the world. *Let* therefore *that thine own fountain be blessed, and rejoice with the wife of thy youth: Let her be as the loving hind, and pleasant roe: let her breasts satisfy thee at all times, and err thou in her love continually: For why shouldest thou delight, my son, in a strange woman; or* (whether in affection, or act) *embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his paths:* and if thy godlessness regard not that, yet for thine own sake, *Desire not her beauty in thy heart, neither let her take thee with her eye-lids; for because of the whorish woman, a man is brought to a morsel of bread*, yea to the very husks: and, more than that, *a woman will hunt for the precious life of a man.* Thou sayest thou canst escape this actual defilement: *Can a man take fire in his bosom, and his cloaths not be burnt? Or can a man go upon coals and his feet not be burnt? So he, that goeth in to his neighbour's wife, shall not be innocent, whosoever toucheth her.* This sin is far more odious than theft: For, *men do not despise a thief when he stealeth to satisfy his soul, because he is hungry: But if he be found, he shall restore seven-fold, or he shall give all the substance of his house;* and it is accepted. *But he, that commits adultery with a woman, is mad: he that would destroy his own soul, let him do it:* For, *he shall find a wound and dishonour, and his reproach shall never be put away.* Neither is the danger less than the shame. For, *jealousy is the rage of man: therefore* the wronged husband *will not spare in the day of vengeance. He cannot bear the sight of any ransom: neither will he consent to* remit it, *though thou multiply thy gifts. And* though *stolen waters be sweet and hid bread be pleasant* to our corrupt taste; *yet* the adulterer *knows not that the dead are there: and that her guests are in the deeps of hell, that her house tendeth to death;* And howsoever *her lips drop as a honey-comb, and her mouth is more soft than oil, yet the end of her is bitter as worm-wood, and sharp as a two-edged sword: her feet go down to death, and her steps take hold of hell:* yea, *the mouth of the strange woman is a deep pit, and he with whom the Lord is angry, shall fall into it.* 3. Quietly, and Lovingly: for, *Better is a dinner of green herbs where love is, than a stalled ox, and hatred therewith:* yea, *Better is a dry morsel, if peace be with it, than a house full of sacrifices with strife.* And if he find sometime cause of blame, *The discretion of a man deferreth his anger, and his glory is to pass by an offence:* and only *He, that covereth a transgression, seeketh love: Re-*

joice with thy wife, whom thou hast loved all the days of the life of thy vanity, which God hath given thee under the sun. For this is thy portion in this life; And in the travels wherein thou labourest under the sun. Pr. xviii. 22. ii. 17. xii. 4. v. 15. v. 16. v. 17. v. 9. v. 10. v. 11. v. 12. v. 14. v. 18. v. 19. v. 20. v. 21. vi. 25. vi. 26. vi. 26. vi. 27. vi. 28. vi. 29. vi. 30. vi. 31. vi. 32. vi. 33. vi. 34. vi. 35. ix. 17. ix. 18. ii. 18, 19. v. 3. v. 4. v. 5. xxiii. 27. xxii. 14. xv. 17. xvii. 1. xix. 11. xvii. 9. Ec. ix. 9.

THE WIFE.

SECT. 3.

She must be
1. Faithful to her husband, not wanton.
2. Obedient.
3. Discreet.
4. Provident and house-wife-like.

A VIRTUOUS wife is the crown of her husband: Who shall find such a one? for her price is far above the pearls. 1. She is true to her husband's bed; *such as the heart of her husband may trust to,* as knowing that she is tied to him *by the covenant of God:* not wanton and unchaste; such one as *I* once *saw from the window of my house: I looked through my window, and saw among the fools, and considered among the children a young man wanting wit, who passed through the street by her corner, and went toward her house, in the twilight in the evening, when the night began to be black and dark,* so as he thought himself unseen; *and, behold, there met him* (the same he sought for) *a woman with a harlot's fashion; and close in heart,* as open in her habit. *She is babbling and perverse; whose feet* (contrary to the manner of all modest wives, *which only attain honour) cannot abide in her house,* but are ever gadding. *Now she is without* the gates, *now in the streets, and lieth in wait in every corner;* or, at the least, *sitteth at the door of her house, on a seat in the high places of the city: so she* (not staying to be solicited) *caught him* by the neck, *and kissed him,* and *with an impudent face said unto him, I have the flesh of peace-offerings,* (both good cheer, and religion pretended) *this day have I paid my vows: therefore I came forth,* on purpose *to meet thee, that I might earnestly seek thy face,* of all others; *and now,* how happy am I, that I *have found thee! I have decked my bed with ornaments, with curtains, and strings of Egypt: I have perfumed my bed with myrrh, aloes, and cinnamon,* that we may lie sweet; *Come, go, let us take our fill of loves, until the morning, let us take our pleasure in dalliance:* fear nothing, *For my husband is not at home, he is gone a journey far off,* neither needest thou to doubt his return; for, *he hath taken with him a bag of silver, and will come home at his set day:* sooner he cannot, this she said: what followed? *By the abundance of the sweetness of her*

speech, she caused him to yield: and with the flattery of her lips, she enticed him; and straightways he follows her, as an ox goeth to the slaughter, and as a fool to the stocks for correction, till a dart strike through his liver, the seat of his lust; *or as a bird hasteneth to the snare, and knoweth not that it is against his own life: thus* she doth, and when her husband returns, *she wipeth her mouth and saith, I have not committed iniquity.* 2. She is dutiful and obedient; *by a soft answer appeasing wrath:* not *hateful;* for whom, *a whole world is moved;* not stubborn, not quarrelious: for, *the contentions* (and brawlings) *of a wife, are like a continual dropping in the day of rain:* a discomfort to the husband; a rotting to the house. So, *It is better to dwell in a corner of the house-top, than with a contentious woman in a wide house.* And though, for society, *Two be better than one;* yet *It is better to dwell alone in the wilderness, than with a contentious and angry woman. For* herein as his grief cannot be avoided, so his shame cannot be conceived. For, *He, that hideth her, hideth the wind; and she is as oil in his right-hand, that uttereth itself.* Pr. xii. 4. xxxi. 10. xxxi. 11. ii. 27. vii. 6. vii. 7. vii. 8. vii. 9. vii. 10. vii. 11. xi. 16. vii. 11. vii. 12. xxiii. 28. ix. 14. vii. 13. vii. 14. vii. 15. vii. 16. vii. 17. vii. 18. vii. 19. vii. 20. vii. 21. vii. 22. vii. 23. xxx. 20. Ec. xv. 1. Pr. xxx. 21, 23. xix. 13. xxvii. 15. xxv. 24. Ec. iv. 9. Pr. xxvii. 19. xxvii. 16.

SECT. 4.

The good housewife (Pr. xxxi.) set forth by her
- Actions,
  - In her own person;
    - Labours,
    - Bargains,
    - Liberal provision for
      - Herself,
      - The poor,
      - Her family: Husband, Servants.
  - In the over-sight of her Family.
- Speeches,
- Disposition.

3. She is moreover prudent, *and discreet. A wise woman buildeth her house, but the foolish destroyeth it with her own hands:* and *as a ring of gold in a swine's snout, so is a fair woman which lacketh discretion.* 4. She is careful and house-wife-like; so as *She will do her husband good, and not evil, all the days of her life:* For as for her actions in her own person, whether you look to her labours: *She seeketh wool and flax, and laboureth cheerfully with her hands. She riseth while it is yet night: She girdeth her loins with strength, and strengtheneth her arms. She putteth her hands to the wheel, and her hands handle the spindle:* or whether to her bargains; *She considereth a field, and getteth it, and with the fruit of her hand she planteth a vineyard. She is like the ship of merchants, she bringeth her food from far: she feeleth that her merchandise is good, her candle is not put out by night: she maketh sheets and selleth*

them, and giveth girdles unto the merchants; or whether to her liberal provision; (1.) For her husband, *who is known in the gates* (by her neat furnishing) *when he sits with the elders of the land:* (2.) For herself, *She maketh herself carpets, fine linen and purple is her garment:* (3.) For her servants, *She feareth not the snow for her family, for all her family is clothed with scarlet:* (4.) For the poor, *She stretcheth out her hands to the poor, and putteth forth her hands to the needy.* For her over-sight of her family; *She giveth the portion to her household, and the ordinary* (or stint of work) *to her maids: she overseeth the ways of her household, and eateth not the bread of idleness.* For her speeches; *she openeth her mouth with wisdom, and the law of grace is in her tongue.* Lastly, *Strength, and honour, is her clothing; and in the latter day she shall rejoice.* So worthy she is in all these, that *her own children* cannot contain, but *rise up and call her blessed; and her husband shall praise her,* and say, *Many daughters have done virtuously, but thou surmountest them all: Favour is deceitful, and beauty is vanity; but a woman that feareth the Lord, she shall be praised:* Since therefore she is so well-deserving, *Give her of the fruit of her own hands, and let her own works praise her.* Pr. xiv. 1. xi. 22. xxxi. 12. xxxi. 13. xxxi. 15. xxxi. 17. xxxi. 19. xxxi. 16. xxxi. 14. xxxi. 18. xxxi. 24. xxxi. 23. xxxi. 22. xxxi. 21. xxxi. 20. xxxi. 15. xxxi. 27. xxxi. 26. xxxi. 25. xxxi. 28. xxxi. 29. xxxi. 30. xxxi. 31.

PARENTS.

SECT. 5.

Who owe to their children, { Provision, Instruction, Correction.

PARENTS and Children are the next pair; which do give much joy to each other: *Children's children are the crown of the elders, and the glory of the children are their fathers:* To which purpose, the parent oweth to the child, 1. Provision. *A good man shall give inheritance to his children's children. All the labour, wherein he hath travailed, he shall leave to the man that shall be after him. And who knoweth whether he shall be wise or foolish? yet shall he rule over all his labour, wherein* he hath *laboured, and shewed himself wise under the sun.* Here are therefore two gross *vanities which I have seen:* the one, *There is one alone, and there is not a second, which hath neither son* nor *brother: yet there is none end of his travail, neither can his eye be satisfied with riches; neither* doth he think, *For whom do I travail, and defraud my soul of pleasure?* The other contrary; *riches reserved to the owner thereof for their evil. And these riches perish in his evil business; and he begetteth a son, and in his hand is nothing.* 2. *Instruction* and good education: for,

He, that begetteth a fool, (whether naturally, or by ill-breeding) *begetteth himself sorrow, and the father of a fool can have no joy.* And, therefore, *Teach a child in the trade of his way, and when he is old, he shall not depart from it.* 3. *Correction: He, that spareth his rod, hateth his son: but he, that loveth him, chasteneth betime; for foolishness is bound in the heart of a child: the rod of correction shall drive it from him:* yea, there is yet great benefit of due chastisement; for, *The rod and correction give life; but a child set at liberty makes his mother* (who is commonly faulty this way) *ashamed:* yea, more than shame, death and hell follow to the child *upon indulgence:* (only) *If thou smite him with the rod, he shall not die: If thou smite him with the rod, thou shalt deliver his soul from hell.* Though thy *son* therefore *be tender and dear in thy sight; Correct him, and he will give thee rest, and will give pleasures to thy soul:* wherefore, *Chasten him while there is hope; and let not thy soul spare, to his destruction. The son, that is of a great stomach, shall endure punishment: and though thou deliver him, yet thou shalt take him in hand again.* Pr. xvii. 6. xiii. 22. Ec. ii. 18. ii. 19. iv. 8. v. 12. v. 13. i. 8. Pr. xvii. 21. xxii. 6. iii. 24. xxii. 15. xxix. 15. xxiii. 13. xxv. 14. iv. 3. xxix. 17. xix. 18. xix. 19.

CHILDREN.

SECT. 6.

Their duties:
- Obedience to { Instructions, Commandments.
- Submission to correction.
- Care { of their parents' estate, of their own carriage.

A WISE son rejoiceth the father, and *the father of the righteous shall greatly rejoice;* whereas *the foolish is the calamity of his parents:* Contrarily, *If thou be a wise son,* or *lovest wisdom, thy father and thy mother shall be glad, and she that bare thee shall rejoice.* Such an one is, first, obedient; for, *a wise son will hear* and *obey the instruction of his father, and not forsake his mother's teaching;* yea, in every command, *he will obey him that begot him, and not despise his mother when she is old;* not upon any occasion cursing his parents (as *there is a generation that doth:*) for, *He that curseth his father, or mother, his light shall be put out in obscure darkness:* not mocking and scorning them; for, *The eye, that mocketh his father, and despiseth the instruction of his mother, the ravens of the valley shall pick it out, and the young eagles eat it:* and not obedient to counsel only, but to stripes, *He, that hateth correction, is a fool: and he, that regardeth it, is prudent.* For, *those corrections that are for instruction, are the way of life:* therefore, *he that hateth them shall die.* Secondly, careful both 1. of their estate:

He, that robbeth his father and mother, and saith it is no transgression, is a companion of a man that destroyeth; and 2. of his own carriage: for, *a lewd and shameful child destroyeth his father, and chaseth away his mother. Let therefore even the child shew himself to be known by his doings, whether his work be pure and right:* so *his father's reins shall rejoice, when he speaketh,* and doth *righteous things.* Pr. xv. 20. x. 1. xxiii. 24. xix. 13. xxix. 3. xxiii. 25. xxxi. 1. i. 8. xxiii. 22. vi. 20. xxx. 11. xx. 20. xv. 20. xxx. 17. ii. 1. xv. 5. vi. 23. xv. 10. xxviii. 24. xix. 26. xx. 11. xxiii. 16.

THE MASTER, AND SERVANT.

SECT. 7.

The Master must be { Provident for his Servant. / Not { too severe, / too familiar.

The Servant must be { Faithful, / Diligent.

The Servant is no small commodity to his Master. *He, that is despised, and hath a servant of his own, is better than he that boasts* (whether of gentry, or wealth) *and wanteth bread.* The master, therefore, must provide *sufficiency of food for his family, and sustenance for his maids:* who also as he may not be over-rigorous in punishing or noting offences; sometimes *not hearing his servant that curseth him:* so not too familiar; for *he that delicately bringeth up his servant from his youth, at length he will be as his son.* He must therefore be sometimes severe, more than in rebukes; (for, *A servant will not be chastened with words: and though he understand, yet he will not regard*) yet so as he have respect ever to his good deservings: *A discreet servant shall rule over a lewd son: and he shall divide the heritage among his brethren.* In answer whereto, the good Servant must be 1. *Faithful* unto his Master; *As the cold of snow in the time of harvest, so is a faithful messenger to them that send him, for he refresheth the soul of his master. A wicked messenger falleth into evil: but a faithful ambassador is preservation;* and 2. Diligent, whether in charge; *Be diligent to know the estate of thy flock* (or rather, *the face of thy cattle*) *and take heed to the herds:* or in his attendance, *He, that keepeth his fig-tree, shall eat of the fruit of it; so he, that* carefully *waiteth on his master, shall come to honour;* where, contrarily, in both these, *As vinegar to the teeth, and smoke to the eyes: so is a slothful messenger to them that send him.* Pr. xii. 9. xxvii. 27. Ec. vii. 23. Pr. xxix. 21. xxix. 19. xvii. 2. xxv. 13. xiii. 17. xvii. 23. xxvii. 18. x. 26.

A

SHORT ANSWER

TO THOSE

NINE ARGUMENTS,

WHICH ARE BROUGHT AGAINST THE

BISHOPS SITTING IN PARLIAMENT.

THOSE reasons had need to be strong, and the inconveniences heinous, that should take away an ancient and hereditary right, established by law. These are not such.

1. To trade in secular affairs, and to be taken up with them, is indeed a great and just hindrance to the exercise of our ministerial function: but, to meet once in three years in a Parliament, for some few weeks, at the same time when we are bound to attend Convocation business, is no sensible impediment to our holy calling.

2. We do, indeed, promise and profess, when we enter into Holy Orders, that we will give ourselves, so much as in us lies, wholly to this vocation: will it therefore follow, that we may not, upon any occasion, lend ourselves to the care of the public, when we are thereunto called? And if, this notwithstanding, we may, yea must take moderate care of our household affairs, and the provision for our family; why not as well of the Commonwealth?

3. For ancient Canons of Councils, will they be content to be bound by them, who urge them upon us? or, will they admit some and reject others? or, will they admit them, where they are contrary to our own laws? Now our Clarendon Constit. have, expressly, *debent interesse omnibus judiciis.* The Canons, therefore, must yield to them; not they to the Canons.

4. Twenty-four Bishops have dependance upon two Archbishops:—When was it otherwise? Is it not so in all subordinations of government? If this be a just inconvenience, let all be

levelled to an equality, and that shall end in a certain confusion. But they swear to them canonical obedience:—True; but it is only *in omnibus licitis et honestis mandatis.* The supposition implied must needs savour of uncharitableness; that the Metropolitans will be still apt to require unlawful things, and the Bishops will ever basely stoop to a servile humouring of them.

5. But they have their places only for their lives; and therefore, not fit to have a legislative power over the honours, liberties, properties of the subject:—First: If they have their Bishoprics but for their lives; yet there are scarce any of them, that have not so much temporal estate in fee, as may make them no less capable of a legislative power, than many of the House of Commons, who claim this right. Secondly: Is the case other now, than it hath been all this while? yet, for so many hundred years, there have been good laws, and just sentences given by their concurrence, notwithstanding this their tenure for life. Thirdly: If they be honest and conscionable, though they had their places but for a year or a day, they would not yield to determine ought unjustly: and if dishonest and conscienceless, it is not the perpetual inheritance of our places, that can make our determinations just.

6. If dependencies and expectations of further preferment lie in our way, why not equally in many Temporal Lords', who are interested in offices, and places in Court? Why should we be more mis-carriageable by such possibilities or hopes, than others; especially, when our age is commonly such, and the charges of removes so great, that there is small likelihood of an equal gaining by the change?

7. If several and particular Bishops have much encroached upon the consciences of his Majesty's subjects, in matter of their property and liberty; what reason is there to impute this unto all? Why should the innocent be punished for the wrongs of the guilty? Let those, who can be convinced of an offence this way, undergo a condign censure. Let not an unjust prejudice be cast upon the whole calling, for the errors of a few.

8. It is not to be expected, but the whole number of Twenty-six should be interested in the maintenance of that their jurisdiction, which both the laws of men and apostolical institution hath feoffed them in:—Why should they not defend their own lawful and holy calling, against all unjust opposition of gainsayers? If their hearts did not assure them their station were warrantable and good, they were beasts, if they would hold them; and, if their hearts do assure them so, they were beasts, if they would not defend them. But there are numbers in all the Three Kingdoms, that cry them down:—True: but there are greater numbers for them; perhaps, a hundred for one. And, if some busy factionists of the meaner sort hereabout (a body compounded of Separatists, Anabaptists, Familists, and such like stuff) make some show and noise, yet what are these, to the whole kingdom? Neither do these men more oppugn our votes in Parliament, than our stations in the Church: so as this argument will no less hold for no Bishops, than

for no votes; as likewise that instance in the practice of Scotland. "Scotland hath abolished Episcopacy," they say: the more pity: let them look, *quo jure;* and what answer to make unto that God, whose ordinance it is. But, I had thought it should have been a stronger argument, "England retains Episcopacy: therefore, Scotland should;" than "Scotland hath abolished Episcopacy: therefore England should do so too." Let there be any other Church named in the whole Christian World, that hath voluntarily abandoned Episcopacy, when it might have continued it: and, if their practice be herein singular, why should not they rather conform to all the rest of Christendom, than we to them?

9. But, the core of all is, that it sets too great a distance between us and our brethren of the Clergy: and so nourishes pride, in us; discontentment, in them; and disquietness, in the Church:—an argument, that fights equally against all our superiority over our brethren. and against our votes here. By this reason, we must be all equal; none, subordinate: and what order can there be, where none is above other? What is this, but old Korah's challenge? *Ye take too much upon you: wherefore lift ye up yourselves above the congregation of the Lord?* Now, I beseech you, whether was there more pride in Moses and Aaron, that governed; or in Korah and Dathan, that murmured and repined? It is *pride*, then, that *causeth contention:* but where is this pride? whether in those, that moderately manage a lawful superiority; or in those, that scorn and hate to be under government? were those brethren so affected as they ought, they should rather rejoice that any of their own tribe are advanced to those places, wherein they might be capable of doing good offices to them and the Church of God; instead of swelling with envy against their just exaltation: and would feel this honour done to their profession; and not to the persons. Lastly, what a mean opinion doth this imply to be conceived of us by the suggesters, that we, who are old men, Christian philosophers and divines, should have so little government of ourselves, as to be puffed up with those poor accessions of titular respects, which those, who are really and hereditarily possessed of, can wield without any such taint or suspicion of transportedness!

Shortly, in all these Nine Reasons, there is nothing, that may induce an indifferent man to think there is any just ground, to exclude Bishops from sitting and voting in Parliament.

A

SPEECH IN PARLIAMENT.

MY LORDS:

I HAVE long held my peace, and meant to have done so still: but now, like to Cræsus's mute son, I must break silence. I humbly beseech your Lordships to give me leave, to take this too just occasion to move your Lordships, to take into your deep and serious consideration the woeful and lamentable condition of the poor Church of England, your dear Mother.

My Lords, this was not wont to be her stile. We have, heretofore, talked of the famous and flourishing Church of England: but, now, your Lordships must give me leave to say, that the poor Church of England humbly prostrates herself, next after his Sacred Majesty, at your Lordships' feet; and humbly craves your compassion and present aid.

My Lords, it is a foul and dangerous insolence, this, which is now complained of to you; but it is but one of a hundred of those, which have been of late done to this Church and Government.

The Church of England, as your Lordships cannot choose but know, hath been and is miserably infested on both sides: with Papists, on the one side; and Schismatics, on the other. The Psalmist hath, of old, distinguished the enemies of it, into *wild boars* out of the wood, and *little foxes* out of the burrows: the one whereof goes about to root up the very foundation of religion; the other, to crop the branches, and blossoms, and clusters thereof: both of them conspire the utter ruin and devastation of it.

As for the former of them, I do perceive a great deal of good zeal, for the remedy and suppression of them: and I do heartily congratulate it; and bless God for it; and beseech him to prosper it, in those hands, that shall undertake and prosecute it.

But, for the other, give me leave to say, I do not find many, that are sensible of the danger of it; which yet, in my apprehension, is very great and apparent. Alas! my Lords, I beseech you to consider what it is: That there should be in London and the Suburbs and Liberties, no fewer than fourscore congregations of several sectaries, as I have been too credibly informed; instructed by guides fit for them, Coblers, Tailors, Feltmakers, and such like

trash: which all are taught to spit in the face of their Mother, the Church of England; and to defy and revile her government. From hence have issued those dangerous assaults of our Church-Governors: from hence, that inundation of base and scurrilous libels and pamphlets, wherewith we have been of late overborne; in which Papists and Prelates, like oxen in a yoke, are still matched together. O my Lords, I beseech you, that you will be sensible of this great indignity. Do but look upon these reverend persons. Do not your Lordships see here, sitting upon these benches, those, that have spent their time, their strength, their bodies and lives, in preaching down, in writing down Popery? and which would be ready, if occasion were offered, to sacrifice all their old blood that remains to the maintenance of that truth of God, which they have taught and written? And shall we be thus despitefully ranged with them, whom we do thus professedly oppose? But, alas! this is but one of those many scandalous aspersions and intolerable affronts, that are daily cast upon us. Now whither should we, in this case, have recourse for a needful and seasonable redress? The arm of the Church is, alas! now short and sinewless: it is the interposing of your authority, that must rescue us. You are the eldest sons of your dear Mother, the Church; and, therefore, most fit and most able to vindicate her wrongs. You are *Amici Sponsæ:* give me leave, therefore, in the bowels of Christ humbly to beseech your Lordships, to be tenderly sensible of these woeful and dangerous conditions of the times. And, if the Government of the Church of England be unlawful and unfit, abandon and disclaim it; but if otherwise, uphold and maintain it. Otherwise, if these lawless outrages be yet suffered to gather head, who knows where they will end? My Lords, if these men may, with impunity and freedom, thus bear down Ecclesiastical Authority, it is to be feared they will not rest there; but will be ready to affront Civil Power too. Your Lordships know, that the Jack Straws, and Cades, and Wat Tylers of former times, did not more cry down learning than nobility: and those of your Lordships, that have read the history of the Anabaptistical tumults at Munster, will need no other item: let it be enough to say, that many of these Sectaries are of the same profession. Shortly, therefore, let me humbly move your Lordships to take these dangers and miseries of this poor Church deeply to heart: and, upon this occasion, to give order for the speedy redressing of these horrible insolencies; and for the stopping of that deluge of libellous invectives, wherewith we are thus impetuously overflown. Which, in all due submission, I humbly present to your Lordships' wise and religious consideration.

A

SPEECH IN PARLIAMENT,

IN DEFENCE OF THE

CANONS MADE IN CONVOCATION.

MY LORDS:

I CANNOT choose but know, that whosoever rises up in this cause must speak with the disadvantage of much prejudice; and, therefore, I do humbly crave your Lordships' best construction. Were it, my Lords, that some few doubting persons were to be satisfied in some scruples about matter of the Canons, there might have been some life in the hope of prevailing; but, now that we are borne down with such a torrent of general and resolute contradiction, we yield: but yet, give us leave, I beseech you, so to yield, that posterity may not say we have willingly betrayed our own innocence.

First, therefore, let us plead to your Lordships and the World, that, to abate the edge of that illegality, which is objected to us; it was our obedience, that both assembled and kept us together, for the making of Synodical Acts. We had the Great Seal of England for it; seconded by the judgments of the oracles of law and justice: and, upon these, the command of our superior, to whom we have sworn and owe canonical obedience. Now in this case, what should we do? Was it for us to judge of the Great Seal of England? or to judge of our judges? alas! we are not for the Law, but for the Gospel: or to disobey that authority, which was to be ever sacred to us? I beseech your Lordships, put yourselves a while into our condition. Had the case been yours, what would you have done? If we obey not, we are rebels to authority: if we obey, we are censured for illegal procedures. Where are we now, my Lords? It is an old rule of casuists, *Nemo tenetur esse perplexus.* Free us, one way or other: and shew us, whether we must rather hazard censure, or incur disobedience.

In the next place, give us leave to plead our good intentions.

Since we must make new Canons, I persuade myself we all came, I am sure I can speak for one, with honest and zealous desires to do God and his Church good service; and expected to have received great thanks, both of Church and Commonwealth: for your Lordships see, that the main drift of those Canons was to repress and confine the indiscreet and lawless discourses of some either ignorant or parasitical, I am sure offensive preachers; to suppress the growth of Socinianism, Popery, Separatism; to redress some abuses of Ecclesiastical Courts and Officers: in all which, I dare say your Lordships do heartily concur with them. And if, in the manner of expression, there have been any failings, I shall humbly beseech your Lordships, that those may not be too much stood upon, where the main substance is well meant, and in itself profitable.

In the third place, give me leave to put your Lordships in mind of the continual practice of the Christian Church, since the first Synod of the Apostles, Acts xv. to this present day: wherein I suppose it can never be shewed, that ever any Ecclesiastical Canons made by the Bishops and Clergy in Synods, general, national, provincial, were either offered or required to be confirmed by Parliaments. Emperors and Princes, by whose authority those Synods were called, have still given their power to the ratification and execution of them; and none others: and, if you please to look into the times within the ken of memory or somewhat beyond it, Linwood's Constitutions, what Parliaments confirmed? The Injunctions of Queen Elizabeth, the Canons of King James, were never tendered to the Parliament for confirmation; and yet have so far obtained hitherto, that the government of the Church was by them still regulated. Compare, I beseech you, those of King James with the present: your Lordships shall find them many, peremptory, resolute; standing upon their own grounds, in points much harder of digestion than these, which are but few and only seconds to former Constitutions. If, therefore, in this we have erred, surely the whole Christian Church of all places and times hath erred with us: either, therefore, we shall have too good company in the censure; or else we shall be excused.

Fourthly, give me leave to urge the authority of these Canons. In which regard, if I might without offence speak it, I might say that the complainants have not, under correction, laid a right ground of their accusation. They say we have made Canons and Constitutions: alas! my Lords, we have made none. We neither did nor could make Canons, more than they can make Laws. The Canons are so to the Church, as Laws are for the Commonwealth. Now they do but *rogare legem*: they do not *ferre* or *sancire legem*: that is only for the King to do: it is *le roi le veut*, that of Bills makes Laws. So was it for us to do in matter of Canons: we might propound some such Constitutions, as we should think might be useful: but, when we have done, we send them to his Majesty; who, perusing them *cum avisamento Consilii sui*, and approving them, puts life into them, and of dead propositions makes them

Canons. As, therefore, the laws are the King's laws, and not ours; so are the Canons the King's Canons, and not the Clergy's. Think thus of them; and then draw what conclusions you please.

As for that pecuniary business of our contribution, wherein we are said to have trenched upon the liberty of subjects and propriety of goods; I beseech your Lordships, do but see the difference of times. We had a precedent for it. The same thing was done in Queen Elizabeth's time, in a mulct of three shillings the pound, and that after the end of the Parliament, with the same clauses of suspension, sequestration, deprivation, without noise of any exception; which now is cried down for an unheard of encroachment. How legal it may be, I dispute not; and did then make bold to move: but, let the guide of that example, and the zeal that we had to the supply of his Majesty's necessities, excuse us *a tanto* at least; if, having given these as subsidies fitting the Parliament, and the Bill being drawn up for the confirmation of the Parliament, we now, upon the unhappy dissolution of it, as loth to retract so necessary a grant, were willing to have it continued to his Majesty's use.

But, my Lords, if I may have leave to speak my own thoughts, I shall freely say, that, whereas there are three general concernments, both of persons and causes, merely Ecclesiastical, merely Temporal, or mixt of both Ecclesiastical and Temporal: as it is fit, the Church by her Synod should take cognizance of and order for the first, which is merely Ecclesiastical; so, next under his Majesty, the Parliament should have the power of ordering the other.

But, in the mean time, my Lords, where are we? The Canons of the Church, both late and former, are pronounced to be void and forceless. The Church is a garden or vineyard enclosed: the laws and constitutions of it are as the wall or hedge: if these be cast open, in what state are we? Shall the enemies of this Church have such an advantage of us, as to say, we are a lawless Church? or shall all men be left loose to their licentious freedom? God in heaven forbid!

Hitherto, we have been quietly and happily governed by those former Canons: the extent whereof we have not, I hope, and for some of us, I am confident we have not, exceeded. Why should we not be so still? Let these late Canons sleep, since you will have it so, till we awake them, which shall not be till Doomsday; and let us be where we were, and regulate ourselves by those Constitutions which were quietly submitted to on all hands: and, for this, which is past, since that which we did was out of our true obedience, and with honest and godly intentions and according to the universal practice of all Christian Churches, and with the full power of his Majesty's authority, let it not be imputed to us as any way worthy of your Lordships' censure.

A

SPEECH IN PARLIAMENT,

CONCERNING THE

POWER OF BISHOPS

IN

SECULAR THINGS.

MY LORDS:

THIS is the strangest Bill, that ever I heard, since I was admitted to sit under this roof: for it strikes at the very fabric and composition of this house; at the style of all laws: and, therefore, were it not that it comes from such a recommendation, it would not, I suppose, undergo any long consideration; but, coming to us from such hands, it cannot but be worthy of your best thoughts.

And, truly, for the main scope of the Bill, I shall yield it most willingly, that ecclesiastical and sacred persons should not ordinarily be taken up with secular affairs. The Minister is called *Vir Dei*, "a Man of God:" he may not be *Vir Seculi*. He may lend himself to them, upon occasion: he may not give himself over purposely to them. Shortly, he may not so attend worldly things, as that he do neglect divine things. This we gladly yield. Matters of justice, therefore, are not proper, as in an ordinary trade, for our function; and, by my consent, shall be, as in a generality, waved and deserted: which, for my part, I never have meddled with, but in a charitable way; with no profit, but some charge to myself, whereof I shall be glad to be eased. *Tractent fabrilia fabri;* as the old word is.

But, if any man shall hence think to infer, that some spiritual person may not occasionally be in a special service of his King or Country; and, when he is so required by his Prince, give his advice in the urgent affairs of the Kingdom, which I suppose is the main point driven at; it is such an inconsequence, as I dare boldly say cannot be made good, either by divinity or reason; by the laws either of God or man: whereas the contrary may be proved and enforced by both.

As for the grounds of this Bill, that the Minister's duty is so great, that it is able to take up the whole man, and the Apostle saith τίς ἱκανός, *Who is sufficient for these things?* and that *he, who warfares* to God, *should not entangle himself* with this world; it is a sufficient and just conviction of those, who would divide themselves betwixt God and the World, and bestow any main part of their time upon secular affairs: but it hath no operation at all upon this tenet, which we have in hand; That a man, dedicate to God, may not so much as, when he is required, cast a glance of his eye, or some minutes of time, or some motions of his tongue, upon the public business of his King and Country. Those, that expect this from us, may as well, and upon the same reason, hold that a Minister must have no family at all; or, if he have one, must not care for it: yea, that he must have no body to tend; but be all spirit.

My Lords, we are men of the same composition with others; and our breeding hath been accordingly. We cannot have lived in the world, but we have seen it, and observed it too; and our long experience and conversation, both in men and in books, connot but have put something into us for the good of others: and now, having a double capacity, *quâ Cives, quâ Ecclesiastici;* as members of the Commonwealth, as Ministers and Governors of the Church; we are ready to do our best service in both. One of them is no way incompatible with the other: yea, the subjects of them both are so united with the Church and Commonwealth, that they cannot be severed: yea so, as that, not the one is in the other, but one is the other, is both: so as the services, which we do, upon these occasions, to the Commonwealth, are inseparable from our good offices to the Church: so as, upon this ground, there is no reason of our exclusion.

If ye say that our sitting in Parliament takes up much time, which we might have employed in our studies or pulpits; consider, I beseech you, that, while you have a Parliament, we must have a Convocation; and that our attendance upon that will call for the same expence of time, which we afford to this service: so as, herein, we have neither got nor lost.

But, I fear it is not, on some hands, the tender regard of the full scope to our calling, that is so much here stood upon; as the conceit of too much honour, that is done us, in taking up the room of Peers, and voting in this High Court: for, surely, those that are averse from our votes, yet could be content we should have place upon the woolsacks; and could allow us ears, but not tongues.

If this be the matter, I beseech your Lordships to consider, that this honour is not done to us, but our profession; which, whatever we be in our several persons, cannot easily be capable of too much respect from your Lordships. *Non tibi, sed Isidi;* as he said of old.

Neither is this any new grace, that is put upon our calling; which if it were now to begin might perhaps be justly grudged to our unworthiness: but it is an ancient right and inheritance, inherent in our station: no less ancient than these walls, wherein we sit: yea, more: before ever there were Parliaments, in the Magna Concilia

of the kingdom we had our places. And, as for my predecessors, ever since the Conqueror's time, I can shew your Lordships a just catalogue of them, that have sat before me here: and, truly, though I have just cause to be mean in mine own eyes, yet why or wherein there should be more unworthiness in me than the rest, that I should be stripped of that privilege which they so long enjoyed, though there were no law to hold me here, I cannot see or confess.

What respects of honour have been put upon the prime Clergy of old, both by Pagans, and Jews, and Christians, and what are still both within Christendom and without, I shall not need to urge: it is enough to say, this of ours is not merely arbitrary; but stands so firmly established by law and custom, that I hope it neither will nor can be removed, except you will shake those foundations, which I believe you desire to hold firm and inviolable.

Shortly, then, my Lords, the Church craves no new honour from you; and justly hopes you will not be guilty of pulling down the old. As you are the eldest sons, and, next under his Majesty, the honourable patrons of the Church: so she expects and beseeches you to receive her into your tenderest care; so to order her affairs, that ye leave her to posterity in no worse case than you found her.

It is a true word of Damasus, *Uti vilescit nomen Episcopi, omnis statua perturbatur Ecclesiæ.* If this be suffered, the misery will be the Church's: the dishonour and blur of the act in future ages will be yours.

To shut up, therefore, let us be taken off from all ordinary trade of secular employments; and, if you please, abridge us of intermeddling with matters of common justice: but leave us possessed of those places and privileges in Parliament, which our predecessors have so long and peaceably enjoyed.

AN

APOLOGETICAL LETTER,

TO A

PERSON OF QUALITY,

CONCERNING

A SCANDALOUS AND MALICIOUS PASSAGE, IN A CONFERENCE LATELY HELD BETWIXT AN INQUISITOR AT WHITEHALL, AND MR. ANTHONY SADLER; PUBLISHED IN HIS "INQUISITIO ANGLICANA."

WRITTEN BY

JOSEPH HALL, BISHOP OF NORWICH,

IN VINDICATION OF HIMSELF.

TO THE RIGHT REVEREND FATHER IN GOD,

DR. J. HALL, BISHOP OF NORWICH.

R. R. SIR:

WITH my respective remembrance. I cannot blame you, if you were much moved with that wrong, which was so publicly done to your name, in that mentioned pamphlet: whereof we, that are your friends, are so sensible, as that I have been advised by several of them to publish that Letter of Vindication, which you were pleased to address privately to me: whereunto I have been easily induced to consent. For, though I had, at the first receipt of it, purposed to conceal it; as supposing it not needful to take notice of that aspersion which was thus cast upon you by a nameless author; well knowing that all wise men were satisfied long ago with that full Defence that you made for yourself, and which was so effectually seconded by those Reverend Bishops and learned Doctors, who were in the height of reputation for their profound judgment, and out of all danger of suspicion of any Popish inclination: yet now, perceiving that the less judicious, and common sort of people are apt to take offence at this imputation, which is so confidently laid upon you by some person that would seem to carry authority in his public employment, I have thought it requisite to let this your short Vindication to fly abroad, although thus late, for the satisfaction of those, who either have not seen the Resolutions and Apologetical Answers of those learned Bishops and Doctors, or who are not able to judge of the state of this question; raised, as you have truly said, and Bishop Davenant before you, out of a mere misconstruction of words, and not any real difference in matter.

Sir, I hope I have done nothing herein, that may be displeasing to you: since what I have done hath been out of a zealous respect to your dear reputation, which herein suffers too much in the weak opinion of vulgar readers.

Commending all your studies and holy endeavours to the blessing of the Almighty, I take leave; and am

Your much obliged friend to serve you,

Nov. 20, 1654. H. S.

A BRIEF

LETTER OF APOLOGY,

SENT BY THE

REV. DR. HALL, B. N.

TO

A PRIVATE FRIEND.

WORTHY SIR:

In that strange Pamphlet, which I received from you yesterday, you cannot marvel if I startled to meet so inexpectly with the name of Bishop Hall disgracefully ranked with Priests and Jesuits, and the man that was executed the other day: for so it hath pleased my unknown Accuser, in his great charity, to range my unworthiness.

If my pale and wrinkled cheeks could be any whit capable of the tincture of shame, you may well think what change of countenance these words must needs have wrought in me. Lord, thought I, what so heinous crime is this, for which I am thus shamefully arraigned before all the world, now on the brink of my grave! Forsooth, Bishop Hall, as the rest of those meet complices, saith the Church of Rome is a True Church! *Grave crimen, Caie Cæsar!*

What an impotent malice is this, to single out my name thus ignominiously from all the rest of my profession, for an odious paradox; when I say no more, than all the Orthodox Divines of Christendom! How must the reader now needs think, "Sure this Bishop Hall is a man of corrupt principles; singular, for his dangerous misopinions; a greater friend to Rome, than all his fellows!" when as the world knows that I have already, about twenty-eight years ago, clearly vindicated myself from this gross misconstruction; and shewed, that, in my sense, there is no knowing Protestant Divine that agrees not fully with me.

You remember, that, about the time mentioned, when, upon some passages of the "Old Religion" then published by me, Mr. Burton and some others boggled at that expression, namely, That the Church of Rome is yet a True Visible Church, though extremely corrupted; and that the quarrel began to wax warm, and the press to complain of being pestered with opposite Tractates: in a due care to

lay this ill-raised spirit, besides my own full and satisfactory Apology then setforth, I appealed to other unquestionable Divines, the Oracles of our Church; writing my public letters to two famously learned Bishops, Bishop Morton, and Bishop Davenant; and to two eminent and approvedly Orthodox Doctors, Dr. Prideaux and Doctor Primrose Pastor of the French Church; earnestly desiring them to declare their judgments freely and fully concerning this point. All which have not only in their published answers * declared this to be an undoubted truth, in the sense proposed; proving it, by sound and convincing reasons; and asserting it, not as their own private opinion, but as conceived by them to be the just and common tenet of all Orthodox Divines and Churches: but, withal, affirming that those men little know what prejudice they do to the Protestant cause, that hold the contrary. The instances whereof it were easy for me to give, were it not that I fear and hate to furnish the adversary with weapons to wound ourselves. I wis, those enemies are quick-eyed enough to espy their own advantages, and our exposedness to the danger of self-wronging consequences, without our intimation.

The grave and solid determination of those godly and judicious Divines is still extant in a thousand hands: upon the publication whereof, the world then rested satisfied, myself acquitted, the adversary silenced, and the controversy quieted, which is now thus uncharitably and unadvisedly raked up from under the ashes of a wise and just silence.

The truth is, nothing but a gross and inconsiderate mistake is guilty of this quarrel. The homonymy of this word "True," as Master Blake in his Answer to Master Tombes, besides the forenamed authors, hath truly observed, makes all this seeming difference. If we take a "True Church" for a true believing Church, so the Church of Rome is far from a True Church. If we take a "True Church" for a Church truly existing in a visible profession of Christianity, so it cannot be denied to be a True Visible Church. A thief is no true man; yet he is truly a man: so the Church of Rome, though false in too many of her doctrines, yet hath a true visible being. Her clients vainly flatter her with the title of Catholic or Universal: we expect no thanks from her, to say she is universally corrupted, yet a Church Visible still. Those gross errors, wherewith she abounds, have marred her first purity, but do not forfeit her outward Churchship. It were a strange uncharitableness to say that a Romanist is no Christian; though too many of their tenets are justly branded for Antichristian: and, where there is a Society of Christians, not directly and obstinately destroying the foundation, though otherwise foul and erroneous in opinion, there cannot be denied a visible appearance of a Church.

Let the Church of Rome then go for as erroneous, impure, false in matter of opinion and practice, as she is; she cannot be denied the face of a Church, however rotten at the heart.

* See these Pieces at pp. 307—334 of vol. ix. EDITOR.

All which hath been so judiciously and amply declared by those learned and worthy Contests, whom I formerly mentioned, in their public discourses of this point, that I am confident, if Mr. Sadler had had leisure to have considered, he would rather have distinguished than denied; and the Questionist, whoever he was, would, upon second thoughts, have thought good to suffer my innocent name to rest in peace: whereas now, he hath both wronged me, and himself more, in drawing upon himself an opinion of either ignorance or uncharitableness, or both. God forgive him! I do.

Thus we too well see how apt nature is, even in those who profess an eminence in holiness, to raise and maintain animosities against those, whose calling or person they pretend to find cause to dislike; and perhaps also to brand with the black note of unjust infamy those, who concenter not with them in some light opinions, although indivisibly theirs in the brotherhood of the same most holy faith, and meekly affecting to hold with them *the unity of the Spirit in the bond of peace.*

Truly, Sir, to open myself freely to you, nothing hath more wounded my soul, nor drawn deeper sighs from me in secret, than to see, that, whereas our Dear and Blessed Saviour hath so vehemently encharged all his true disciples with the duty of mutual love; and his Chosen Vessel, with so zealous importunity, cries down strife and contention, as arguing mere carnality, and utterly inconsistent with the truth of Christian disposition and practice: yet no grace is such a stranger to us, for the most part, as Charity; nor no employment so universally rife amongst us, on all hands, as quarrels and brawlings, both verbal and real, arising commonly from false surmises and misconstructions, and proceeding too often not to the scratching of faces but to the ripping of bowels and to the stabbing of hearts, to the infinite scandal of the Gospel of Peace, and to the sport and triumph of Gath and Ascalon.

Now the God of Peace, whom we all profess to serve, be pleased, for his great mercies' sake, to pull out of our bosoms all these roots of bitterness, and to compose our mis-alienated hearts to perfect love and concord, to the glory of his great Name, and to the comfort of all those that are faithful in his Sion!

Sir, you will pardon me, if I have thus passionately enough, unloaded myself, into the bosom of so faithful a friend, of my justly conceived grief, to be thus scandalously and causelessly traduced. Your love will put the best construction upon these sudden lines; and, where you meet with this blur undeservedly cast upon my name, wipe it off with a just and friendly vindication: wherein you shall do an office worthy of the thankful acknowledgment of

Your unfeignedly devoted,

in all Christian affection,

Higham,
Nov. 5, 1654.

JOSEPH HALL, B. N.

THE

REVELATION UNREVEALED.

CONCERNING THE

THOUSAND YEARS' REIGN

OF THE

SAINTS WITH CHRIST UPON EARTH.

LAYING FORTH

THE WEAK GROUNDS AND STRANGE CONSEQUENCES, OF THAT PLAUSIBLE AND TOO MUCH RECEIVED OPINION.

THE

PREFACE.

The Difficulty of the Revelation.

If there be any deeps in Divine Scripture wherein the elephant may swim, they are surely to be found in the Book of the Revelation: wherein many great wits have both exercised and lost themselves.

Arias Montanus, that learned Spaniard, whose labours are famous for that noble edition of the whole Sacred Volume of God, when he comes to illustrate the Revelation, with his Commentary shames himself with his improbable glosses; and, by his ridiculous abstracts *, moves both the wonder and pity of the judicious of either religion. Castellio, whose elegant and painful version of both Testaments hath wont to pass with the learned for an useful paraphrase, when he comes to this Book of the Revelation, is not ashamed to pass a *non intelligo* † upon it. Master Junius, though given to this last age for a great light to the Holy Text, yet professes himself in many of these mysteries ‡ to be in the dark: and no marvel, when Deodati grants § that there are some parts of this book still reserved under God's secret seal; the explication whereof is utterly uncertain. And, amongst ourselves here at home, one ||, whom no man will envy the reputation of one of the greatest Clerks in his age, when a plain man came seriously to him, and asked his opinion concerning an obscure passage in that book, answered, "My friend, I am not come so far."

Yet, I know not how it comes to pass, such is the nature of our inbred curiosity, that there is no book of the whole Scripture, wherein men are so apt to spend both their time and judgment: like as every man is apt to try his strength, in lifting at an over-heavy weight; and to offer at the string of that bow, which is much too strong for him to draw.

Whereupon have issued those strange obtortions of some particular prophecies to private interests. Mr. Brightman, a learned

* Arias Montanus, in his Commentary upon the Revelation, ridiculously interprets the several prophecies by abstracts: as *Terrestris industria, paganica rusticitas, &c.*

† *Cujus vix millessimam partem intelligo.* Castel. Annotat. in Apocal.

‡ *Mysteria valde obscura.* Jun. Præfat.

§ Deodati: Argument of the Revelation.

|| Dr. Andrews, Bishop of Winchester.

and godly Divine, thinks to find not England only, but Cecil and Walsingham there. A Belgic Doctor, in the Synod of Dort, thought to find Grave Maurice there. Joannes Brocardus thinks to find Venice there: and a grave Divine, whose name I will spare, was so confident to find the Palatinate there, both in the loss and recovery of it, as that he would needs present his thoughts to the judicious eyes of King James himself, with small thanks for his labour. Neither wanted there some, that made full account to find the late victorious Gustavus Adolphus therein plainly designed. As if the Blessed Apostle, now in his Patmos, overlooking all the vast continent betwixt us, should have had his thoughts taken up with our petty occurrences in this other side of the world. What should I tell how many, both of our own and foreign Divines, have baffled and shamed themselves, in predefining, out of their mistaken constructions, the utmost period of the world; and have confidently set God a day for his Final Judgment!

The true Importance of the point controversed.

As for this place which we have in hand, how rocky and shelvy it is, appears too well in those ribs of splitted vessels, which lie still scattered on the sands.

Not that I think the opinion of our new Chiliasts so deadly and pernicious in itself, as to make shipwreck of their own or others' faith. Far be it from me, to be guilty of so much uncharity, as to lay so deep a charge upon my fellow Christians: for, what prejudice is it to me, if the souls of Martyrs get the start of me, in resuming their bodies a thousand years before me; if, in the mean while, my soul be at rest in a paradise of bliss? And what can it import any man's salvation, to determine whether the Saints reign with Christ on earth or in heaven; while I know that, in either, they are happy? Surely, in its own terms, the tenet seems to carry no great appearance of offence.

But all the danger is in that train of strange Paradoxes and uncouth Consequences, which it draws in after it; specified in the following Discourse: and in the ill uses, that are made too commonly of it, by some ill advised and mistaken clients. Whereof some *, vainly imagining this Reign of the Saints already begun, cast off Scriptures and Ordinances as utterly useless; and please themselves, in a conceited fruition of their happy Kingdom, and an immediate conversation with the King of Glory. Others, construing all mutations which befal the Church, as either the harbingers or several stages of their Saviour's approach to his new Kingdom and theirs, applaud themselves in their imminent and already-descried glory; rejoicing to tell us how far he is on his way: and, lest we should appeal to our own eyes in so important a case, tell us that this object is not for our discerning, but for qualified persons only†; men, not like the ordinary sort of professors, who are of a low, poor, pusillanimous spirit, but for such only, as are deeply engaged in the Church's cause, and sharers in her troubles and sorrows: whereas, certainly, if those which suffer most may be allowed to be the most quick-

* Five Lights at Walton. † Zion's Joy in her King. pp. 24, 25, &c.

sighted, it may easily be known whose eyes we may best trust for intelligence. Hence have followed heavy censures and harsh entertainments, of the otherwise affected: and an insultation upon dissenting brethren, as the oppressed and down-trodden enemies of this Kingdom of Christ.

I desire not to aggravate either these or any other inconveniences, which do usually attend this opinion: as one, that wishes rather to heal, than to corrode the public sores.

The Intention of the Author in the following Discourse.

Let me, therefore, pre-engage my reader not to mistake my Discourse or my Intentions. For my part, I am persuaded in my soul, that the coming of our Saviour is near at hand: and that, before that Great Day, God hath decreed and will yet effect a more happy and flourishing condition of his Church here on earth, than we yet see; which I do humbly pray for, and hopefully expect; ambitiously suing to my God, that my poor endeavours might be thought worthy to contribute any thing to so blessed a purpose. But, for the particularities of the time and manner, I both have learned and do teach silence. And, if any man think he hath sufficient intimation of either or both of these, in the words of Holy Scripture: yet, since those clauses are involved in some obscurity and may afford multiplicity of sense, my desire and whole drift is, to beseech him to suspend his judgment concerning these so deep and intricate doctrines, till God shall be pleased to clear them by apparent events; and, in the mean time, to rest contented, with those evident and unquestionable truths of the Gospel, which the Church of Christ hath hitherto unanimously taught and maintained: wherein he shall do that, which may happily conduce both to the Church's peace and his own.

THE

REVELATION UNREVEALED.

SECT. 1.

INTRODUCTORY.

That this one difficult place of Scripture alone, expresseth this Thousand Years' Reign.

THAT Prophecies, especially before they are fulfilled, are no other than riddles, needs no other proof, than, amongst other, the two dark passages of the Revelation: the one, concerning the Number and Name of the Beast, 666: the other, concerning the Thousand Years' Reign of the Saints: either of which, I may boldly say, many have guessed at; but no man living hath yet been ever able fully to unfold.

Our business is with the latter; set forth by the Beloved Disciple and Evangelical Prophet, St. John, towards the shutting up of his Divine Revelation *.

Out of the literal sense whereof, not a few, in these latter times, have been raised to such a confidence of the speedy accomplishment of this new Kingdom, as if they did already see the clouds breaking under the glorious feet of their Returning Saviour, and the chairs of this blessed state set ready for their enthronization. How many have I heard, joyfully professing their hopes of an imminent share in that happy Kingdom! Yea, some have gone so far, as already to date their Letters from New Jerusalem, and to subscribe themselves glorified: whose ungrounded credulity may receive some just correction, if they shall but see the strange variety of construction, which this supposed earthly sovereignty hath undergone, from men as wise, in their own opinion, as themselves.

Whereunto that I may make the better way, I shall lay this for an undoubted ground, That there is no passage in the whole book of God, wherein this Millenary Reign of Saints is punctually expressed, save only this of the Revelation.

For, as for those Sixty-six Texts alledged by Alstedius, and the late Herald of Zion's Joy, they are too general to make out such a specialty, both of the term and the personal administration, which is

* Rev. xx. 4, 5.

contended for; and, besides, have been, by the judgment of all allowed Antiquity and all Christian authors till the fag-end of this last century, understood of the spiritual beauty and glory of the Evangelical Church, under the happy times of the Gospel. Whosoever shall be pleased to take a strict view of these several Scriptures, shall find them only to import the calling of the Gentiles, the conversion of the Jews, the abundance of rich graces poured out upon believers, God's gracious protection and enlargement of his Christian Church, the subjugation and overthrow of the public enemies thereof: all which may well stand without any relation to this pretended Dominion of the Raised Martyrs or Changed Saints. So as I cannot but wonder to see Christian authors so apt to humour the refractory Jews, in a literal construction of the prophetical predictions of the restoration of that pompous and secular glory, which they have hitherto fondly dreamed of, and hath been hitherto unanimously decried by all the ancient and late Doctors of the Christian Church: and to see these evangelical promises thus carnally drained into a wrong channel; which, certainly, whoso shall stand upon in so gross a sense, may as well contend that the New Jerusalem shall really have *twelve gates* of *twelve pearls*, and *streets* of *pure gold*, and *the foundations of the walls all manner of precious stones**: and, if these be figurative, why should the other be literal?

The Prophecy of Daniel improperly alledged to this purpose.

But that Scripture, which might seem to bear most weight in this subject, is the prophecy of Daniel: who, in the construction of the favourers of the Millenarian opinion, is pretended to speak particularly of the tyrannical reign of Antichrist, of his destruction, of the happy deliverance and peace of the faithful under the Gospel; not without a special designation of the punctual time, wherein that *Man of Sin* shall be revealed, and wherein God's people shall enjoy rest and happiness, both in the beginning and termination thereof. Insomuch as, besides Alstede, our learned Mede, in a Latin Manuscript of his, which came lately to my hands, concerning the Revelation of Antichrist, grounds his judgment upon Daniel's prophecy: not a little blaming some late expositors, for turning the stream of those predictions another way.

But, reserving a due reverence to so great and eagle-eyed authors, I dare appeal to all unbiassed judgments, whether it do not best suit with all the circumstances of those ænigmatical prophecies of Daniel, to confine their relations only to the Jewish Church; making their utmost extent to be the death of the Messiah and the destruction of Jerusalem, without any further meddling with the state of the Church Evangelical: saving only in that one touch of the Second Coming of Christ to judgment, wherein both the whole Church and World is jointly concerned.

To make, therefore, the Fourth Monarchy to be the Roman tyrannizing over the Reformed Church under the Gospel, and the Little Horn with Eyes to be the Antichrist of the last times, and to draw

* Rev. xxi. 19, 21.

the computation of the times mentioned unto an accordance to an imagined calculation, may seem to be no other, than a straining of the text beyond the intention of the author. Sure we are, that all those prophetical predictions were literally and really fulfilled to and upon the Jews, under the reign of those kings, amongst whom the Grecian Empire of Alexander the Great was shared; and that, in the just times, which were designed: but, upon what grounds we may stretch them further, to a re-accomplishment in these last times, it is neither easy nor safe to determine.

Two things must be yielded. First, that those descriptions, which are made by Divines * of that cruel tyrant and persecutor, Antiochus Epiphanes, may well, by just allusion, be applied to the Antichrist under the Gospel. Secondly, that it hath pleased the Spirit of God, to make use of the same expressions in John's description of times, which had formerly been taken up by Daniel: but, hereupon to infer a revolution of the same condition of the Christian Church in the last age of the world, both in respects of her enemies and several events, seems strangely inconsequent.

The most urgent passage of the Prophecy of Daniel cleared.

The probablest and most urgent passages of the Prophet Daniel, and those which are most stood upon by the fore-named authors, are Dan. xii. 11, 12. *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up*, there shall be *a thousand two hundred and ninety days. Blessed is the man that waiteth, and cometh to the thousand three hundred and five and thirty days.*

Where these two things are taken by these expositors for granted. 1. That the taking away of the daily sacrifice and this desolatory abomination, is to be understood of the last destruction of Jerusalem by Titus. 2. That the days there mentioned, are to be understood to be so many years; which shall immediately succeed in the process of the Evangelical Church.

So as, by Alsted's confident account, the destruction of Jerusalem falling upon the sixty-ninth year of Christ, presently begins the reckoning of the thousand two hundred and ninety prophetical days; that is, so many years: which do expire in the year of Christ 1359: about which time divers worthy persons, say they, began to oppose Antichristian impiety. From this period, they tell us, we must begin to compute the second number mentioned by Daniel, which is the one thousand three hundred and thirty-five days; that is, years: which shall bring us unto the year of Christ 2694: in which, saith Alstedius, the Thousand Years of the Saints spoken of in the Revelation shall have end; and, they being ended, the war of Gog and Magog shall begin, which the Last Judgment supervening shall put to an end. So then, take from these two thousand six hundred and ninety-four years, one Thousand Years of the Saints' Reign, there remain one thousand six hundred and ninety-four. In this year then, or sooner, saith he, the Thousand Years of the happy Reign of the Saints shall take their beginning.

* Oecolampad. Comment. in Danielem. l. ii.

But, what a weak and sandy foundation is this, whereon to raise so high a structure! a foundation, merely laid upon a mis-constructive conjecture.

For, what if that desolation mentioned, be not that of Titus? what if those days, be not years? where are we then, for the time of our Millenary Reign?

Let us, then, obtain leave, to enquire a little into both these.

And, for the first, it is more than probable, by all circumstances, that this desolating abomination here spoken of, is the same with that, which is forementioned Dan. vii. 25. and Dan. viii. 13, 14. wherein the taking away of the daily sacrifice and the desolation specified are foretold by the angel, interpreting the vision; and the very same time limited for the fulfilling of it: both which are, accordingly, with much clearness of indubitable truth, accomplished in that persecuting tyrant Antiochus Epiphanes. Compare we the texts and the times. *He*, saith the angel, *shall think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time;* Dan. vii. 25. *By him the daily* sacrifice *was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily* sacrifice, *by reason of transgression; and it cast down the truth to the ground, and it practised and prospered;* Dan. viii. 11, 12. Now, what is *a time, times, and a parcel of time*, by Daniel's own exposition*, but three years and some days? and what are those three years and few days, but those three years and ten days, wherein the rage of persecution continued upon the Jews till the happy restoration of God's worship wrought by Judas Maccabeus, who, in seven months and ten days after this, forced the confirmation of it from the persecutors? And who is the man, that shall do this great mischief intimated? Even that bloody Antiochus, which is so exactly deciphered by the Prophet, as if he meant to forestall all question, that might arise concerning him in the following generations: for it cannot be doubted, that the Great Horn of the Goat †, which was the Third Monarch, was Alexander the Great; which horn being broken, the four horns that arose instead thereof, were unquestionably those Four Kingdoms towards the four coasts of heaven, amongst which that Grecian Monarchy was divided: which were, of Egypt, towards the South, falling to the share of Ptolomy Philadelphus; of Syria, towards the North, which fell to Seleucus Nicanor; of Macedon, towards the West, which fell to Cassander; and of Asia the Less, to the East, which fell to the share of Antigonus. Now out of one of these, saith the Prophet, that is Seleucus Nicanor, King of Syria, shall arise that little Horn, the cruel Antiochus Epiphanes, who shal make such woeful havock amongst God's select nation, the Jews ‡; styled *the people of the Saints of the Most High;* Dan. vii. 27. in taking away the daily sacrifice, and defacing the sanctuary: whose

* *Seven times*, i. e. Seven Years. Dan. iv. 16.
† Dan. viii. 8, 9.
‡ Dan. viii. 9.

grievous persecution, for the first stage of it, was of that punctual duration.

And, to make the matter yet more clear, if we shall compare Dan. viii. 14. with this instanced text of Dan. xii. 7. we shall find the number of the days pitched upon to be the very same *for a time, times, and half a time:* so as the one thousand two hundred and ninety days immediately specified, make up that three years and a half, wherein the fury of Antiochus's persecution shall continue; without any relation to the Roman Titus, which is pretended by these authors to make good their imagined computation. Reverend Calvin, whose judgment I so much honour that I reckon him amongst the best interpreters of Scripture since the Apostles left the earth, is willing to construe this of the last desolation of the Jews by the Roman Victors: but knows not what to make of the days specified: professing, that he is no Pythagorean, for matter of numbers: and, therefore, contents himself to take this one thousand two hundred and ninety days, only *pro longo temporis tractu*, "for some long indefinite tract of time." But, whereas Alstede builds his conceit upon the succession of these two numbers; making the one thousand three hundred and thirty-five days (i. e. years) to follow after the former one thousand two hundred and ninety expiring, out of both making up his accomplished number of the Saints' Reign; Calvin * checks him with a plain *perperàm*; and resolves, upon a *certum est*, that both these numbers are coincident, and are to be taken for one and the same, with that small addition of the greater and later sum of years to the former: which if it be yielded, we are altogether to seek for our calculation of the Thousand Years wherein the Saints must reign upon earth.

Only one main rub seems to lie in our way, which we must be careful to remove. Our Saviour himself speaks of *the abomination of desolation, spoken of by Daniel the Prophet*, standing *in the holy place*, as a thing in his days yet to come †: and, therefore, with undoubted relation to the Roman Army led by Titus, and to the final sacking of Jerusalem. All which I do willingly grant, without any the least derogation from that former verity: for, what is *the holy place*, but the Temple of Jerusalem? and what is *the abomination of desolation*, but the idolatrous, heathenish, destructive army? such was both that of Titus, and that of Antiochus. The place, then, of Daniel, to which our Saviour alludes, with charge to him that reads to observe, is not the forementioned text now insisted upon; but Dan. ix. 27. wherein the angel, after the end of the designed weeks, tells us of the final destruction of the city and the sanctuary, which in the just time was accordingly fulfilled: so as this passage of prophecy hath no affinity at all with that of the xiith of Daniel; being not so much before it in place, as after it in time.

Yet, if the event had not punctually made good every jot of this

* *Quidam separant, sed perperàm, dies* 1290 *et* 1335. *Nam, certum est pro eodem accipi.* Calv. in loc. Dan. Ser. 12.

† Matt. xxiv. 15.

prediction, so construed as we have declared, there might be some doubt of the sense contended for; but now, the issue of the things did so evidently answer to the words thus interpreted, as one would think there could be no place left for contradiction: for, as Junius, Rolloc, and Deodati have clearly computed it to my hands, from the time that Antiochus Epiphanes began to set up idolatry at Jerusalem, until the time wherein he was compelled by the victorious Maccabeus, both to permit, and allow, and ratify the reformation thereof by his charter *, there passed three years, seven months, and about thirteen days; which amount to the thousand two hundred and ninety days, mentioned v. 11. And, from the setting up of that idolatry, if we reckon to the time of the full deliverance of God's people from the yoke of that tyranny, it will fall upon the second number mentioned, v. 12. wherein that wicked Antiochus was taken away by death; which makes up the thousand, three hundred, and five and thirty days: which day whoso should live to see, is declared to be blessed, for his happy freedom, and comfortable enjoying of the holy worship of God.

These pretended doctrines cannot be grounded upon Daniel by way of Type, or Analogy. Enquiry made whether, since the words are single, the sense be clear.

And, now, what is here in the letter of Daniel's prophecy, that doth but look towards the Thousand Years' Reign of the Saints upon Earth? Surely, not one syllable, that may, without a violent angariation, be drawn to such a sense.

And, if Alstede shall pretend that these mysteries of the later times, concerning the Antichrist and the time of the Saints' Reign, are to be found in Daniel, not in the express letter, but in a way of type or analogy; because he meets with the same phraseology of time, and the like description of persons and things in the Evangelist's Revelation, which he finds in Daniel's prophecy; surely, he had need of greater authority for the warrant of such application, than I fear can be produced: and, if that were yielded; yet that, which we are wont to say of similitude, is verified much more in prefigurations, that they are not intended to hold universally; and, in short, Symbolical Divinity is not to be trusted, for matter of proof.

What mysteries there may be in numbers; and upon what reason it hath pleased the Spirit of God to take up the same terms of numeration for days, months, years, and times in the case of the Christian Church, which he made use of in the Jewish; I suppose it were too much presumption in any man to determine.

And, if the events of things be the best commentaries upon prophecies, how unanswerable those have proved to the computations and sense of our new Chiliasts shall, in due place, be made manifest.

Now if there be any other amongst those sixty-five places alledged by Alstedius, wherein the favourers of the Millenarian Reign can place any confidence for the evicting of their opinion, I should be glad to see it driven up to the head. For my part, I must sincerely

* 2 Maccab. xi. 33.

profess I see none, that can so much as raise, much less settle my belief.

Supposing, then, as we well may, that this place of Rev. xx. stands alone; let us enquire, whether the sense of it be so clear, as that we may, with good assurance, build upon it, for the certainty of our resolution, concerning the state of the whole world, and particularly of all God's Saints, for the space of a whole thousand years, lost hitherto in the vulgar account of all Christian Divines. Surely, there can be but one truth; and, whatever falls beside it, is but vain opinion: as, when two points are fixed, there can be but one direct line drawn betwixt them: all other bewray a manifest variation and obliquity. The stars, because they keep a regular course, yield most certain observations of their scite and motions: but the clouds, which are raised out by vapours and carried by winds, how far they are from affording a true judgment, let every almanack witness. Now whether this conceit be a star or a cloud, shall appear by that which followeth.

SECT. 2.

The Divers Constructions of the Thousand Years of Satan's shutting up.

SOME expositors then, and those neither few nor mean, have taken the Thousand Years of Satan's shutting up, to be the same thousand wherein the Saints shall reign. Others, not fewer, make the Saints' Reign to follow this binding of Satan, for many hundreds of Years.

And, for the time of this chaining up of Satan, some take the Thousand Years for a long time, but indefinite: so Fulke * and Deodati †. Others construe literally, of that determinate number of years specified. Some define it to be the whole time, since the first publishing of the Gospel to the end of the world: so Nicholaus Zegerus, Emmanuel Sa, and Estius ‡. Some determine it to be the whole time of the Gospel published, until the days of their Antichrist; which should be three years and a half before the judgment: so Ribera §, out of Augustin: so Haymo ‖, and Joannes Gagnæus a Divine of Paris.

Some define this number of the Thousand Years to begin the Thirty-sixth year, or thereabouts, after our Saviour's death; when, the Jewish Church being overthrown, Satan rushed impetuously upon the Church Christian, and was restrained till the days of Hildebrand: so Junius.

Some define it to begin from the time of Constantine (whom Mr. Brightman conceives to be that angel, which, coming down from heaven, and having the keys of the bottomless pit, laid hold on the Dragon, and bound him in chains) till the Thousand Years expired; which ended in the one thousand three hundredth year of Christ,

* Fulke in loc. † Deodat. in loc. ‡ Zegerus, Sa, Estius, in loc.
§ Ribera in loc. ‖ Haymo l. vii. in Apoc.

in the days of Boniface the Eighth, and the Ottoman empire: so Napier, and Brightman, and Mr. Fox.

Some reckon it from first preaching of the Gospel by Christ and his Apostles, until the time of Gregory the Seventh, otherwise called Hildebrand; and the time of Satan's loosing to be four hundred or five hundred years: so Dent.

Others, ending the time of Satan's shutting up, in the year 1300, make the time of his rage to be an hour, a day, a month, and a year; that is, about three hundred and ninety years after: so Brightman.

Some others make the loosing of Satan to be, when Mahomet and the Pope grew so great; which was at the end of the thousand years after Christ; in all which time the sincere doctrine was taught, till Antichrist came in with the doctrine of the Sacrifice of the Mass, and the doctrine of Merits, Satisfactions, &c: so Fulke.

Some place the beginning of Satan's binding up on the year 1517, when the Witnesses were raised; for that, from that time all people have not generally drunk any new poison of heresy, which might weaken or overthrow their faith: so Matthæus Cotterius.

Some others imagine the beginning of this chaining up of Satan to be after the taking of Rome by the Goths, and after Augustulus, who was the last Emperor of the West; affirming, though upon fickle grounds, that, after the fall of the Roman Empire, yea after Mahomet, there was peace in the Church for one thousand years; so as Satan was bound, and shut up in the bottomless pit, till this last age now passed: so Mariana.

Others hold that this Thousand Years of Satan's binding up is not yet begun, but shall be in this age, wherein the Saints' Reign shall enter about the year 1694: so Alstedius and his followers.

These are some of those varieties of constructions (for, if I listed to look after them, it were easy to cloy the reader with many more: these tendered themselves to me suddenly, and as it were unsought) which have passed concerning the Thousand Years' Captivity of Satan, whereby it pleased the Spirit of God to make way to the Thousand Years' Reign of the Saints. In the determination whereof there is no less multiplicity of judgment amongst learned and Christian interpreters: some few whereof I shall lay forth before my reader.

SECT. 3.

The Divers Constructions of the Thousand Years' Reign of the Saints.

And, first, concerning the times of this reign.

"A thousand," saith Haymo *, "is a perfect number; and, therefore, by a thousand years, we understand the present life and the future: now the Saints reign by faith; and, in the Day of Judgment, their reign shall not be terminated, but receive a glorious augmentation." So he.

* Haymo in Apoc. l. vii.

To the same purpose, saith Colladon *, "The Thousand Years are the whole series of time here in this world, in which there shall be always a Church of Christ. As the faithful have lived and reigned with Christ a thousand years, that is in the whole space of this life, so they shall reign with Christ a thousand years in the whole duration of the world to come."

And, if this seem too large, surely these men do not shoot further over than Joannes Brocardus shooteth short; who contracteth the Thousand Years after the establishment of the Gospel, into a thousand days here on earth: as, contrarily, Jonas's forty days were stretched out into forty years.

Of those, that hold not fit to divide the time betwixt the present and future life, some understand the Thousand Years' Reign to be understood of the flourishing estate of the Church Militant, during the time of Satan's captivity: "For all the faithful," say they, "do, in a sort, live and reign with Christ here on earth, when they overcome the world by faith:" so Mr. Dent. Some, again, take it of the whole time, between the First Coming of Christ and the Second: so Oecolampadius, *in Daniele*. Others, waving the present life, define it to be meant of that glorious kingdom, which the souls of the Saints enjoy in heaven until the Day of Judgment: so Mariana: so Estius: and Fulke, to the same purpose, thus:—"These Martyrs, being delivered from the calamities of this miserable life by the first death, and being taken up into heavenly joys, they live and reign still with Christ, through the whole Thousand Years, so long as Satan shall remain in bonds: not, that, after that Thousand Years, they shall die; but to express how great a benefit it was to the godly, to be all that while in happiness:" thus he; without any supposition of a preceding resurrection. Joannes Piscator, as going yet further, even half the Millenary way, so construes it, as that it is to be understood of the raised Martyrs and their ensuing glorification: "This," saith he, "is the singular happiness of the Martyrs of Christ, who, before these Thousand Years, endured persecution; even their resurrection, which shall be before the General Resurrection; and their reign in heaven with Christ for a thousand years, before the resurrection of the rest.

Of those, which take this Thousand Years' Reign, to be in this life below, there is no small variety of construction. Illyricus † takes it to be an invertion of sense; the predicate being set before the subject, the relative before the antecedent: so as the order of the sense should be thus; "I saw the souls of those, that worshipped not the beast &c. and that died for Christ, to live and reign with him, and to sit on their thrones, and judge the wicked; reigning with Christ spiritually, in suffering bodily; as those, who, by their martyrdom for Christ, shall reign and triumph, all the time of Satan's repression, over him and his wicked instruments." Aretius, thus: "They lived again, and reigned with Christ: that is, their cause was found just before him; and they were openly accounted

* Colladon in Apoc. xx. † Flac. Illyric. Gloss. in Apoc.

and pronounced Saints." "The Thousand Years' Reign," saith Ribera, "is not to be referred to those, which worshipped not the beast; for he speaks not of them as dead: but is to be referred to the souls of those, which had been martyred for the testimony of Jesus; that is, to those, who, when he wrote this, had suffered death for Christ:" so he. But others take it for a later reckoning. "This Reign of a Thousand Years," saith Brightman *, "was to begin where the former period ended; that is, in the year 1300: wherein the continuance of the truth is promised to be for a thousand years, after the restitution of it in these parts of Europe, whose is the First Resurrection: we only have seen three whole hundreds of it past, since the First Resurrection:" thus he. "Not so," saith Mr. Cotton †, "but, after the destruction of Antichrist, the Saints shall enjoy that liberty a thousand years together: not any one of them, but men of the same spirit shall reign with Christ a thousand years in the government of the Church upon earth: reign with him; that is, execute not their own government, but the government of Christ." "Nay," saith Alstede, Mede, and Archer, "that sense falls too short: but the bodies of the Martyrs and Saints shall rise again in the beginning of those thousand years, before the universal and last Resurrection; and shall reign here with Christ upon earth, as being appointed governors of the Church with Christ." "No, they shall not rise in their bodies," saith Mr. Cotton; "but there shall rise men of the same spirit; who shall have the judicature and government of the Church, together with these Angels, or Messengers, and Ministers of God: those that were branded before for heretics, they shall be the only men to be fit to have crowns on their heads, and INDEPENDENT government committed to them:" thus he.

But I may not tire the reader too much, with the enumeration of these differences.

Some take this Thousand Years' Reign to take beginning after the Second Resurrection: whom Mr. Brightman absolutely rejects.

Others, in the other extreme, imagine themselves now already reigning with Christ; their Resurrection or change to be already passed; and themselves glorified, and possessed of the New Jerusalem descended from heaven: who, if they do find in themselves these high workings of the Spirit, which they profess; and be so far transported with these raptures, as to think themselves already in their new heaven; I should not be more apt to wonder at their ecstasies, than to pity their glory.

Mr. Mede makes the Thousand Years' Reign to be the day of a more visible and apparent judgment; circumscribed with two conspicuous Resurrections, as two limited terms. "It shall be," saith he ‡, "begun, first, with the particular and timely judgment of An-

* Brightman Apocal. † Cotton. Resurrection of Churches.
‡ Mede, Commentarium Apoc. cap. part 2.

tichrist, and other enemies of the Church then remaining alive, with the glorious appearance of our Lord Jesus Christ, in flames of fire: and, at length, after the Kingdom of a Thousand Years granted to his holy Spouse, the New Jerusalem, here on earth, and others that shall afterward be born, this great day, now drawing to an end, shall be finished, after the letting loose of Satan and utter destruction of the Church's enemies, with the General Resurrection and Judgment of all the Dead; which being performed, the wicked shall be thrust down to hell to be tormented everlastingly, and the Saints translated into heaven to reign eternally with Christ." So he.

Shortly, some hold this Reign of Christ with his Saints for the Thousand Years shall be personal and visible: so Mede and Archer. Others, that, this while, Christ shall reign visibly in heaven, invisibly upon earth: so Alstedius. Others leave it *in medio*, whether personal or otherwise: so Mr. Burroughs *.

And, lastly, whereas this Kingdom of the Thousand Years relates to the Resurrection; some hold the First Resurrection spiritually to be understood, of rising from sin by a spiritual regeneration: so Fulke and Aretius. Others take it of a bodily resurrection of some elect persons, before the general: as Alstede and Mede. Others take it of a resurrection of Churches, when recovered from their apostatical and dead estate in idolatry: so Mr. Cotton †. Others, lastly, make the first Resurrection to be the glorification of the souls of the elect; and the Second, at the general day, the arising to their perfect blessedness, both in souls and bodies: so Gagnæus. Some appropriate this First Resurrection and Reign to Martyrs only: others enlarge it to all the Saints.

Now, Lord, where are we? What reader doth not find himself lost in this wilderness of opinions? Or what living man can, in such diversities of probable judgments, say, this, not the other, is the sense of the Holy Ghost? It was a wise and true word of that Father, *Melius est dubitare de occultis, quàm litigare de incertis:* "It is better to doubt of things hidden, than to quarrel about things uncertain." And, to the same purpose, is that discreet and moderate counsel of Deodati: "In all this prophecy," saith he, "it is better and more sure to expect and stay for the explication of the event, than to give it without any certain ground: which seasonable advice, if it had been accordingly followed by many of our zealous compatriots, had saved me the labour of this not over-pleasing discourse.

*. Burroughs in Hos. Lect. 7. † Cotton. Resurrection of Churches.

SECT. 4.

The History of the Ancient Chiliasts briefly reported.

But, when I saw so many well-minded Christians, by a credulous trust of some modern authority strongly carried back into the opinion of the ancient Chiliasts, which was so many hundred years ago hooted out of the Christian Church; and so passionately affected therewith, as that they run themselves into wild consequents, both of paradoxes in opinion, and resolutions in practice: I might not but break silence; and, if no more, yet charitably to advise them to a safe suspension of judgment, in a matter so abstruse and altogether indeterminable.

It is true, that it is not a matter of faith; neither imports salvation, either way: so as here can be no warrant for the violation of charity, in over bitter censures, of either the defenders or oppugners of it: yet, withal, it must be granted to be such as, in that form wherein it is maintained by some abettors, may draw in some dangerous consectaries, both of act and opinion.

It would be bootless for me to look back at the ancient heresy of the Milliaries, as Austin calls them; to shew how that gross error, which was first broached by the Epicurean, and, as Lindanus justly calls him, Judaizing Cerinthus, was, in a more tolerable sense, taken up, not long after, by Papias Bishop of Hierapolis, reported by Irenæus to be an auditor of St. John and companion of Polycarpus, a well-meaning man, but σμίκρῳ τὸν νῷ "of a mean judgment," as he is styled; *mente non acri*, as Nicephorus: which yet relished so ill with the Christians of those times, as that this very passage of the Revelation was deemed by them a probable ground to call the divine authority of this whole book into question, as savouring too much of Cerinthus; but the majesty, which shined in that holy prophecy, soon dispelled that cloud, and induced the Church to find a better sense of so obscure a clause than the merely literal.

Wherein, yet, some eminent authors thought fit still to rest; as Irenæus, Justin Martyr, Tertullian, Lactantius: yea, we are told by that worthy and orthodox Dionysius Alexandrinus, that Nepos, an Egyptian Bishop, wrote a book in those early times * to this purpose, which he called *Elenchum Allegistorum* †; wherein he too grossly maintained that Thousand Years' Reign, in all earthly pleasure and delicacy: seconded also by one Coracion, the then famous ringleader of that sect: against whom that reverend and holy Dionysius bent his style, in two Books of the Promises of God ‡: confuting that Judaical and literal construction of the large predictions of the outward happiness of the Church, now by some revived: who, not without a preface of the high respects which he gives to the author for his excellent parts and merits, effectually oppugns his mis-raised opinion; and spends three days' conference

* About the year of Christ 270.
† Ἔλεγχος Ἀλλεγοριστῶν.
‡ Περὶ ἐπαγγελίων.

with Coracion, to so good a purpose, as that he brought him, by strength of argumentation, to cast away and recant his former error: all which is fully laid forth by Eusebius *.

Yet, after this, about the year 370, Apollinaris, that exploded heretic, revives this sect; and adds this error to the company of many, much worse, defended by him: which, say Baronius and Binius, was so condemned in him by a Council held at Rome about the year 373, *ut posthac omnino conticuerit;* "that it never so much as whispered since:" but, as it is better observed by Aretius, it held out to the times of Jerome and Augustin; who, upon all occasions, refel it, and cry it down for a Jewish fable.

Ever since which time, till now of late, there hath been no noise at all of it in the world: so as it hath lain dead for this twelve hundred and forty years; and now is raised up out of the grave of oblivion, by some, that think themselves wiser than their predecessors.

SECT. 5.

The Summary Relation of the doctrine of the late Millenarians.

BUT, forasmuch as it doth not so greatly concern us to know, what in this case hath been held by former opinionists, as what is now insisted upon for the present, let us both carefully ENQUIRE INTO THE SUBSTANCE of this uncouth doctrine lately taken up by some of our brethren, and unpartially EXAMINE THE GROUNDS whereupon it is maintained.

And, for that I find none hath laid forth this opinion so fully and confidently, as a late London Divine, Mr. John Archer †; one esteemed of so great sanctity and worth, as that no mean person doubted not to file him amongst men as precious as any the earth bore in his time; I shall fearlessly take his word for the point in hand: and shall, first, SUM UP HIS DOCTRINE concerning this subject; and, then, shew the improbabilities and incongruities of it: the rather, for that I perceive his conceptions pass generally for the current tenet of the fautors of this plausible opinion.

First, then, he lays for his foundation, that there is a threefold kingdom of Christ: one, Providential; which is that universal sovereignty, by which Jesus Christ manageth the affairs of all the world, both in heaven and earth: another, Spiritual; which is that sovereignty, which he exercises over the consciences of some people, and in special the elect; subduing them, by his Word and Spirit, to an universal obedience of him: a third, Monarchical; wherein Christ, when he enters upon it, will govern as earthly monarchs do; that is, universally over the world, and in a worldly,

* Eccles. Histor. l. vii. c. 22, 23.

† In his Book of "The Personal Reign of Christ on Earth; laying forth and proving, that Jesus Christ, together with the Saints, shall visibly possess a Monarchical State and Kingdom in this World." Printed and sold by B. Allen, Anno 1643.—Mr. Archer abridged, concerning Christ's Kingdom and Coming.

visible, and earthly glory; not by tyranny and oppression, and sensually, but with honour, peace, riches, and whatsoever in and of the world is not sinful: so as Christ shall administer this sovereignty over all the earth, in a visible and worldly manner, for splendor, riches, peace, &c. though not in a fleshly or sinful manner.

He thence descends to the consideration of the manner of this kingdom of Christ, both in the extent and qualities of it.

The Extent of it he makes to be unto all reasonable creatures; angels, devils, and men: shewing that the high ones of the earth, kings and their monarchies, shall fall before the Lord. Both sun and moon, i. e. majesty of a higher and lower rank, shall vanish before him. He shall change all worldly custom; and so all kingly glory; and set up a new, even his own glory.

Secondly, for the opening of the Quality of it, he makes a double day of judgment: one, strictly taken, for a partial judgment of some, not all; wherein many, both saints and sinners, shall be judged, and that with great terror and solemnity: the other, general; wherein all men and devils shall be judged; bringing a world of saints and sinners first to the bar of that more partial and strictly-taken judgment, long before the last and general day. But even that former shall be, he saith, a general judging (though not to the second death) of all the ungodly in the world; at least of all that will not stoop to Christ's sceptre: and, secondly, a judging to the saints alive, who shall be blamed for their former failings.

Now these two times and degress of judgment begin and end Christ's kingdom or monarchies: so as all the time of his reign may fitly be called a Day of Judgment; wherein there is an evening and morning, answerable to the natural day.

In the *Evening*, or first part of Christ's kingdom, there is first an end, or withdrawing and ceasing of the light and glory of the foregoing day: so Christ's kingdom shall begin with the withdrawing of peace and comfort, and in following darkness; in that great trouble shall begin to arise upon those, who shall be the subjects of Christ's monarchy, both believing Gentiles and Jews, with Israelites or the Ten Tribes, who shall be all converted, and greatly troubled. But, when that trouble is at the height, then comes the beginning of Christ's kingdom.

At the first setting up then of this kingdom, Christ shall come from heaven visibly, even as he went thither: which yet is not his last coming to the Last Judgment, but a middle coming betwixt the two other.

For Christ, he saith, hath three comings: the first, when he came to take our nature; the second, when he comes to receive his kingdom, for the receiving of which he went to heaven; the third, when he comes to judge all and end the world.

This second coming of Christ shall be long before his coming to the Last Judgment.

In which second coming, Christ will do these three things:

First, he will raise up the Saints, which are dead before this his coming: not only such as have been martyred, as some think; but

all saints, who have died in the faith: for which cause he is said to *come with all his Saints;* Zech. xiv. 5. But all the dead, which are not Saints, shall lie still in the dust, till the Last and General Judgment, for the Second Death. The Saints, which thus are raised in the First Resurrection, shall not return to a mortal state of body again, nor yet be so perfectly glorified as they shall be afterwards; for then the people on earth could not bear their presence, for they shall shine as the sun: but they shall be in a middle state, betwixt glory and mortality; as Christ was after his Resurrection, before his Ascension.

Secondly, he will destroy the wicked people on earth: for they, about the time of his coming, shall combine against the Saints; and then will Christ suddenly surprise them to their ruin. Now this ruin of the wicked shall not be as yet universal to every one; only now he will ruin the armies of them: and so he will break the head and the arm of them, as it was with the Egyptians at the Red Sea; and the rest he will make slaves to the Churches. And, it seems that some wicked shall be left for a seed to these nations; because, by the end of Christ's kingdom, Gog and Magog shall rise against the Saints: which cannot arise out of such as prove hypocrites or excommunicated; for there shall be none such there: but these wicked ones left, shall be *the nations ruled with iron;* Rev. ii. 26, 27.

Thirdly, he shall examine, blame, and shame the Saints, who are alive at his coming, if they be found to have walked loosely. He will not kill them, nor change them in a moment; but shame them: therefore, Peter exhorts to be holy, that we be not blamed at his coming: 2 Pet. iii. 11—14.

Now when Christ hath thus done, and put his kingdom into form, he will withdraw to heaven again, and leave the government to the dead Saints raised up; among whom, the Apostles shall be chief: and they shall have the government of those Saints, which are found alive: that is, they and all believers shall rule the world, in which the Twelve Tribes shall be chief: and they shall not only rule as kings, but as priests; that is, discipline their souls, as well as their bodies.

Now, for that it might seem to be no small damage for the souls of Saints dead to be fetched from heaven to live again upon earth, with men, in their bodies; he tells us, that it is likely the souls of the departed Saints are not in the highest heaven, but in a middle place better than this world, but inferior to the highest heaven; which place is meant by Paradise in the New Testament: which Paradise, he conceives, to be below the third heaven; and therefore, surely, to be in the region or element of fire, where the sun and stars are; or in the highest region of air, which is called heaven in Scripture.

These Saints' souls, fetched from this paradise, and joined with their bodies raised from the dead (which is the First Resurrection) they rule Christ's kingdom, even all of them; though some of them in more eminent place than others.

The Persons that shall be governed, or the Subjects of this kingdom, shall be all that live upon earth; and the place they shall govern shall be the whole world. The Saints shall be ruled like the Israelites under Solomon; the wicked, as slaves. Those Ten of the Twelve Tribes, that are lost, shall be found out and made subjects of this kingdom. The cities of the Tribes shall be built again, especially Jerusalem; which shall be the most eminent city then in the world. The Israelites shall be first raised to this glory; and, at Jerusalem, will Christ begin to shew himself: and, from the Israelites, shall glory descend to the Gentiles.

The Privileges of this kingdom shall be wonderful. First, all the subjects of it, that are freemen, shall be holy; and not seemingly Saints, but true Saints: not any sinners. Nothing, that defileth, shall be there; no hypocrite; no person excommunicated, as proving bad; nor any of the children of these Saints shall prove naught, but all shall be elect, and prove Saints, and the seed of the blessed: for if any of their issue should prove hypocrites or wicked persons, it would so affect them, that they should not have everlasting joy; neither could sorrow nor sighing fly away. Now, in these times, there shall be no sorrow nor weeping. They shall be edified immediately from God in Christ. The Sacrament is but to last till the next coming of Christ, to set up his kingdom. Christ will hold them up in fullness of grace; though not in full perfection of grace, till the last General Judgment, or their translation to heaven. There shall be a full and present answer to all their prayers; there being no sin, to keep good things from them. There shall be a fulness of all temporal blessings; as peace, safety, riches, health, long life, or whatsoever can be had in this world. They shall have exemption from all bodily troubles. Every one shall live a hundred years: no infant, nor any other shall die sooner. There shall be no sickness or grief, to consume the strength. Although a natural death shall be, yet there shall be no violent or untimely death, by any grief, sickness, or trouble. Satan shall be wholly restrained from tempting them to sin, or others to trouble them. Original corruption shall be kept in, not to break forth into any gross way. To which he adds, they shall not be infected with Popery.

This for the Evening or first part of Christ's kingdom.

Now when this kingdom of Christ hath lasted to many generations, the slaves and tributaries will be grown to multitudes. These, under the name of Gog and Magog, upon whom the Devil shall be let loose, shall be drawn by Satan to assault the Saints: which trouble shall not be long: it shall be sudden and violent, but short. For Christ shall suddenly come from heaven; and, with fire, kill all the wicked ones, not leaving one of them alive upon earth.

This assault of the wicked will Christ take for the occasion of his coming to the Last and General Judgment: before which he shall, in a moment, change the bodies of all his Saints that are not dead, but alive at his coming; and raise up the dead bodies of the Saints, who lived and died during this kingdom of Christ; and they,

together with the changed Saints, shall meet the Lord Jesus in the air, coming again from heaven, never more to be parted.

Then shall all the wicked be raised up, from Cain to the last wicked man that is found on the earth: and now shall be the Judgment, which we call the Day of Judgment; which being finished, the Saints shall be carried with Christ for ever into heaven, and the wicked sent with the Devil into hell: which hell shall not be the same, which is now so called; but another: this being now but as a prison; that, the place of execution and torment; the hell, that now is, serving only to reserve condemned spirits, which have no bodies, till the execution at the Last Day: at which time, this hell shall cease and be swallowed up. The hell, that shall be for torment, shall be all this lower and visible world of earth, waters, and the lower heavens, reduced by God then to their first chaos of confusion.

Now this kingdom of Christ, though for the evening or the first part of it, it is expressly determined to last a thousand years, or ten generations: yet the *Dawning* or latter part of it is not expressed in Scripture, how long it shall endure; but, doubtless, will last a long time: and though called but a Day of Judgment, yet it may last a thousand years, as the other is to do; because this is the time, in which God's mercy, justice, truth, power is to be gloriously revealed before all men and devils; so as every sinner is to be silenced in his reasonings, or convinced; which must require much time. Secondly, this is the time, in which Jesus Christ is to triumph and lord it over all reasonable creatures; to be worshipped and acknowledged, by every one in heaven, earth, and under the earth. Thirdly, the solemnity of it were to little purpose, if it were not to last long: as we deride great preparations and pomp for a short show. Lastly, every act of reasonable creatures being immortal, shall not only abide for ever in heaven or hell, but be revived and brought forth in that day before all the world; and all these acts, from Adam to the last of mankind, shall be orderly and clearly proceeded in by books as in a Court of Justice.

When all this is done, and the final sentence pronounced upon all creatures, both blessed and cursed, then will Christ resign his kingdom to the Father; and this world, together with his kingdom, shall end.

For the beginning of this monarchy of Christ, it must be set up, saith he, the last in the world, after the other four are passed; whereof the Roman is the last: that being divided into the Eastern and Western Monarchy; and, out of the Western, Ten Horns or kingdoms arising; and, among them, another Little Horn most blasphemous, which is the Papacy. When these Ten Kingdoms and the Papacy shall be put to an end, then is the beginning of this Kingdom of Christ; which, saith he, by comparing of Daniel with the Revelation, shall be Anno 1666; the Number of the Beast, only the thousand, because it comes seldom, left out. Three years and a half before this 1666, the papal power shall have support in Europe: all the Ten Kingdoms apostatizing to

Popery; and yet one of them shall return to the truth. In the years of Christ 1650, or 1656, the Israelites are to be delivered, by being called to Christianity; both Jews which were Two Tribes, and the Ten Tribes of Israel: both which shall, after their conversion for forty-five years after, suffer great trouble from Mahometans, Heathens, Papists. Upon all which computations, it is likely, saith he, that Christ's coming from heaven, and the raising the dead, and beginning his kingdom, and the Thousand Years, will be about the year of our Lord 1700: for it is to be about forty-five years after 1650, or 1656.

Now it being found out when Christ's kingdom, or the Thousand Years, shall begin, it is easy, he saith, to guess when the time of the last General Judgment and the world's end shall be: which neither angel, nor Christ himself as man, did, in those days, when the Disciples asked the question, know; for it was locked up in the Father's secrets. But, after Christ's sufferings and ascension, all the Father's secrets were revealed to him: for he was worthy; and he reveals them to the Churches by John: opening the meaning of Daniel's *time, times, and half a time*, which no creature could expound, to be *forty-two months*, or *one thousand two hundred and sixty days*. He tells us expressly, that his kingdom should last, after it was fully settled, a thousand years; and then should be a little disturbance: so as we have some comfort, that there is hope the troubles of us Gentile-Christians shall cease about 1666: but, till those days, we are like to see sad times; for it is to be feared that Popery shall again overrun Europe, and bring back under papal power every king in Europe, and suppress all their opposers in every kingdom. By this revolting of the kingdoms to Popery, it comes that the Witnesses are slain, and lie dead in the streets. But ere Antichrist can have time to triumph four years, the Witnesses shall be raised up, and one of the Ten Kingdoms fall off from him, and ruin the city of Rome. But, yet, the Papacy shall breathe; and, by degrees, get head, and join with Turk, Tartar, and the Christians in Europe: but, from this danger, will Christ save all Christians, by his coming, and setting up of his kingdom.

SECT. 6.

THUS have I faithfully related the opinion, and summarily contracted the larger discourse, of Mr. Archer: who, upon the grounds of Alstenius and Mede, runs his own descant plausibly enough; for every clause of his Tractate, calling up the testimonies of the Sacred Scripture.

The several allegations whereof, upon every passage, I could be most willing thoroughly to SCAN, if I had less care to spare myself, than the reader.

For whose satisfaction, that I may be neither unpardonably tedious, nor in any sort deficient, in the managing of this subject, I

shall, first, shew that UNIVERSAL STRAIN AND GROUND OF ERROR, which runs through the whole writing of this author: then, I shall note some of the chief of those BOLD PARADOXAL AND UNWARRANTABLE ASSERTIONS, which I meet with in this opinion and discourse: in the third place, I shall lay forth those STRANGELY IMPROBABLE CONSEQUENTS which will inevitably follow upon both: and, lastly, I shall subjoin such FAIR, SAFE, AND ORTHODOX CONSTRUCTIONS, as may be warrantably admitted of that dark passage of Scripture, the misprision whereof is guilty of this controversy.

SECT. 7.

That strain of error, which runs through the whole discourse of Mr. Archer; and is the common ground of this mis-opinion.

FOR the FIRST, that which is the general fault not of this author only, but of all other that look towards the Millenary way, and indeed the main ground of all their heterodoxy in this point, is, that they put a merely-literal construction upon the prophecies and promises of Scripture, which the Holy Ghost intended only to be spiritually understood.

Hence it is, that those frequent predictions, which we meet in every page of the Prophets, concerning the kingdom of Christ, the re-edifying of the Jewish cities, the pomp and magnificence of restored Israel, their large privileges and marvellous atchievements, are altogether drawn to a gross, corporal, and syllabical sense; which the judgment of the whole Christian Church, seconded by the event, hath, upon good grounds, ever construed not of the letter, but the spirit.

I remember some thirty years or more ago, a learned gentleman, an eminent Serjeant at Law, a man very skilful in the holy tongue, and that professed no less acquaintance with the laws of God than of man, published a large volume concerning, not the imminent conversion only, but also the royal state of the Jews, their absolute and universal monarchy, their awful sovereignty over all the kings of the earth, the glory of their empire, the splendour of their court and cities; gathering up, to this purpose, all the glorious promises, which occur every where in the Prophets: at the sight whereof, that deeply judicious King James, of precious memory, was highly offended; and, after the perusal of some offensive passages, commanded me, then attending him, to carry the book to the Synod at Westminster then sitting, for their censure; who, upon a serious examination, with much zeal unanimously sentenced it to a speedy suppression, as that which did *hærere in cortice*, and savoured too strong of the flesh, as being too servilely addicted to the letter.

And, now, those very texts, whose misunderstanding hath hitherto led the Jews into a Fool's Paradise, by expecting an earthly

glory, are no less confidently taken up by the favourers of this opinion, as the main ground of their defence.

For instance, the Lord, by his Prophet Zechariah, hath said; *The Lord shall inherit Judah his portion in the Holy Land; and shall choose Jerusalem again. Sing and rejoice, O daughter of Zion: for, lo, I come, and will dwell in the midst of thee, saith the Lord;* Zech. ii. 12, 10: this is, by the author of "Zion's Joy," applied to that repaired and happy estate of the city of Jerusalem, at this second coming of Christ in glory: whereas the Prophet only foretells the restoration of that city and country, after their then-present captivity; and, under that figure, describes the comfortable condition of the Evangelical Church.

So, again, by the Prophet Isaiah, God saith; *I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountain; and mine elect shall inherit it, and my servants shall dwell there;* Isa. lxv. 9. This, the same author cites, in a literal way, to make good the re-settlement of the Jews in that ancient city of their inheritance.

Why doth he not as well add that which followeth? *And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in. But ye are they, that forsake the Lord, that forget my holy mountain.* Surely, if one of them be applicable to the New Jerusalem, the other must be so also.

The truth is, these prophecies have their reference either to God's merciful dealing with Jerusalem, upon their return from their Babylonish captivity: or, by an usual allegory, express his gracious purpose to the Church under the Gospel; without any respect at all to an earthly re-establishment of the Jewish Nation, in their long-since forgotten possessions.

It were as easy, as tedious, to pass through all those Scriptures, which are wont to be alleged in this case: whereof I dare say there is scarce any one, whose either words or context do not evidently bewray their misapplication: or, if that did not, yet the event would; forasmuch as the time is now at hand, wherein these promises, of the general call and outward magnificence of these ancient people of God, should, according to the construction of our new Chiliasts, be either well forward or accomplished, as we shall see in the sequel; whereas there is not yet the least motion towards it in all the world. Besides, some of their mis-construed texts will necessarily cross the way of us, upon occasion of the several passages which we are about to examine.

SECT. 8.

The First Paradox of Millenarism. *A Monarchical State of Christ's*

OF PARADOXES, let it be the first, but not the least, that Christ, the Son of God, now glorified, shall come and personally set up and administer a monarchical state of a kingdom here upon earth, in a

kingdom, in a visible and worldly manner.

visible and worldly manner, for splendor, riches, peace, &c.

I had thought we had heard him say, *My kingdom is not of this world.* Now to what world do riches, and honour, and earthly contentments belong, if not to this? If he govern as earthly monarchs have done, in a worldly, visible, earthly glory (such are the words) how is his kingdom not of this world? Surely, this is more than ever the very Jews expected, or dreamed of. They have looked for a Messiah, that should exercise kingly authority in the world: but they never looked for a glorified Messiah, to come down from heaven to rule upon earth. Zebedee's wife certainly never thought of such a kingdom, wherein her sons should be the primere peers. Neither did the good thief think of such a state, when he said, *Lord, remember me, when thou comest into thy kingdom.* We have heard of an absolute sovereignty of Christ, as God; of a delegated sovereignty, as Mediator: we have heard of his rule in the Heart, of his rule in the Church: but of his monarchical rule in the World, for a whole thousand years, in a worldly, visible, earthly glory, we never yet heard, and think it very strange news to Christian ears. But, much more strange news it is, that *all the Prophets, since the world began* *, have spoken of this marvellous monarchy; and yet, that we never heard of it in the writings of all the Fathers and Doctors of the Christian Church, till this day. It is no whit strange, that God's people should be abused by the feigned glosses of men, drawing those Scriptures, which speak of Christ's coming to the final judgment of the world, to the sense of that imaginary kingdom, which hath being no where but in their own brain. But, without any intention of a formal confutation, I purpose only to give some light touches at those paradoxal and unwarrantable positions, which meet with me in this Discourse.

Second Paradox. *The change of all wordly custom, and putting down kingly power.*

That, in this visible monarchy of Christ, he shall change all worldly customs, and put down all kingly power and greatness, however just, and set up a new; so as there shall be no more lords but he; even as the earthy monarchies swallowed all kingly power under them; may well pass for a sufficient paradox.

We grant, indeed, there shall be none in competition with him, even in his spiritual rule; but that there shall be none in subordination to him in his supposed visible monarchy, were too bold a word.

Third Paradox. *A Double Judgment.*

That there shall be a double judgment, one a thousand years before the other: the one, wherein many, both saints and sinners, shall be judged, and that with great terror and solemnity, which shall be a general judging (though not to the second death) of all the ungodly in the world; at least of all that will not stoop to Christ's sceptre: the other, of all devils and men, upon the expiration of those thou-

* Acts iii. 21.

sand years, in that universal appearance before God at that great day *; is an assertion as bold as groundless.

We have heard of a particular doom passing upon every soul, immediately upon the parting from this house of clay; and of a general judicature, in those Common Assizes of the World: but, of a middle sessions, betwixt both these, in which all the ungodly shall be arraigned, and sentenced to a temporal death or perpetual vassalage; was never either spoken of by God, or heard of by men.

Fourth Paradox. *A Threefold Coming of Christ.*

That there is a threefold coming of Christ: the first, when he came to take our nature; the second, when he comes to receive his kingdom; the third, when he comes to judge all and end the world; may well pass for a paradox, not inferior to the rest.

Besides the metaphorical comings of Christ to any soul or nation, whether in mercy or judgment, we have ever heard of one coming of our Saviour, past, in human weakness; another, to come, in divine power and glory: but, that there should be a third coming down from heaven to earth, betwixt these, is strange news to Christian ears: which were heretofore wont to be inured to our old Apostolic, Athanasian, and Nicene Creeds; and to hear, "From thence shall he come to judge the quick and the dead." No coming, therefore, till he come to Judgment: and, that there may be no thought of an intermediate and partial judgment in the beginning of that thousand years, the Creed, which we were wont to profess in our Baptism, ran thus, "We believe, that, in the end of the world, he shall come to judge the quick and the dead:" lo, in the end of the world, not a thousand years before it. Let all good Christians stick close to their old Creeds; *The Faith, which was once delivered to the Saints;* Jude 2: and not suffer themselves *to be carried away with every gale of new doctrine.* That of Tertullian is a sure rule, *Primum verum:* "The first is true."

Fifth Paradox. *A Double Resurrection.*

Necessarily depending upon this, is that other gross conceit of a double general resurrection: the one, of those Saints, which were dead before this coming of Christ, which shall be raised up a thousand years before the rest, at his next coming; the other, of all flesh at the end of the world, and the final coming and judgment.

But whether that first resurrection shall be only proper and peculiar to Martyrs that have died for the name of Christ, or common to all the Saints, let our Chiliasts argue amongst themselves. Their opinions do no less disagree from each other, than they all from the truth. Alas, good Martha, thou wert much deceived, when thou saidst concerning thy brother Lazarus, *I know he shall rise again in the Resurrection, at the last day;* John xi. 24: why, woman, the resurrection of that Saint, thy brother, shall be a thousand years sooner than thou thoughtest of. Neither did St. Paul ever take notice of this first resurrection of the Saints, while he adjures his Timothy, *before God, and the Lord Jesus Christ, who shall judge the quick*

* Pp. 12, 13, 14.

and the dead at his appearing; 2 Tim. iv. 1: for, surely, the Lord Jesus's judging of the quick and dead, indefinitely spoken, must suppose a resurrection of all the dead whom he judgeth: but here, saith the Chiliast, is only in Christ's next appearing, a resurrection of the dead Saints, and a judging of none but the wicked which are found alive; for their raising out of their graves is reserved for the last and universal judgment; so as, by that rule, Christ should not at his appearing judge both the quick and the dead.

Sixth Paradox. *A Threefold Ascension of Christ into Heaven.*

Answerable to this double resurrection is the paradox of Christ's threefold ascension into heaven: for, saith the author, when Christ hath thus put his kingdom into form, he will withdraw from earth to heaven again, and leave the government to the dead Saints raised up: they and all believers shall rule the world.

And if these all shall govern, who are those that shall be governed? There are none left upon earth, but Saints raised to immortality; and Saints found alive, who are perfect believers; and some few slaves, spared from death for servitude. See now what an honourable employment, and singular privilege and honour here is, for Saints immortalized, and translated from death to life, to be the governors of some sturdy and rebellious vassals! In the mean time, Christ, the glorious King of his Church, is returned back into heaven, and will govern the earth by his deputies. What a mean conceit is this, which these men profess to have of the King of Eternal Glory! That he, who hath said, *Behold, I am with you always even until the end of the world*, whose majesty fills heaven and earth, should come down to put on his kingdom here below, to be governed by certain delegates, and then withdraw to his heaven; what is this, but poorly to circumscribe the Infinite Majesty of Heaven within the terms of a finite administration? And now, in this second ascension, we hear no news of the attendance of his retinue: he, that brought down the souls of his Saints, to wait upon him in this descent, for the receiving of this inferior kingdom, shall leave them behind him with their old (but new raised) partners, to spend a thousand years upon earth; at the end whereof, he shall come down again, and fetch them up with him, in his third ascension, to the highest heaven. What a high presumption is this in flesh and blood, to send the Son of God, the Lord Jesus, from heaven to earth, and from earth to heaven, upon an errand of their own making! when himself, in his Holy Scriptures, never speaks but of a double ascent of Christ: the one, which is past, from Mount Olivet, where the impressions of his sacred feet are still said to be, forty days after his Resurrection: the other, future, when, after the General Judgment of the World, he shall carry up all the elect with him to his heavenly glory.

Seventh Paradox. *The total reduction of the Ten lost Tribes of Israel.*

A literal interpreter is no other than a slave to his syllables; binding himself up to a mere sound of words, with neglect of the true sense intended: which is too well seen in this present subject. The Subjects of this kingdom, if any may be such where all are either princes or slaves, are to be the Twelve Tribes of

the Jews, and the Nations of the Gentiles. What if Ten of those Twelve Tribes be lost? they shall be found again; and be made Saints, that they may become Subjects: for, else, they should but be found out for a worse confusion. So, then, the cities of the Tribes shall be built again, and inhabited by natural Israelites *; especially Jerusalem, which shall be the most eminent city in the world, or that ever was in the world; and, at Jerusalem, will Christ begin to shew himself: and, then, by and from the Israelites, shall glory descend to the Gentiles. Thus runs the letter.

But, the best interpreter, St. Paul, tells us of *a Jew outwardly*, and *a Jew within*; of *circumcision in the flesh*, and *circumcision of the heart*; of *circumcision in the spirit*, and *in the letter* †; of *children of the flesh*, and *children of the promise* ‡. Which distinction whosoever shall have duly digested, will easily find how wild a paradox it is, to tie those frequent and large promises of the Prophets made to Judah and Israel, Zion and Jerusalem, to a carnal literality of sense; and to make account of their accomplishment accordingly, which were never otherwise than spiritually meant: and, thereupon, to affirm, as this author doth, that even those Ten Tribes of Israel, which were, two thousand three hundred and forty years ago, so dispersed, as the dust with the wind, that no man could since their dissipation say of any one of them, "This was an Israelite," neither have they now any known being in the world; that they should be suddenly fetched up again, out of the forlorn rubbish of Paganism and Mahometism, wherein they are in many hundred generations irrecoverably long since lost, and made the founders and citizens of a new and more glorious Jerusalem, *credat Judæus Apella*. It is true, that nothing is impossible to an omnipotent power: had the Almighty said the words to their sense, no difficulty could hinder our assent: he can as easily raise Israelites out of Turks, Tartars, Indians, as out of their graves: but we know the sense of these prophetical promises and predictions, to be, as that Father said, *in medullâ* not *in superficie*. In this just construction, there is no Jew but a Christian; and Jerusalem is built up, not in the soil of old Jebus, but in the hearts of believers. Shortly, that we may clearly evince the moral impossibility at least of this mis-conceit of the reduction and flourishing estate of all the Twelve Tribes wholly converted to Christ their King, and the magnificent re-edifying of Jerusalem, the event is instead of a thousand arguments. It is but the next year, one thousand six hundred and fifty, or at furthest fifty-six, which this author, comparing Daniel with John according to his own calculation, hath pitched for the performance of these great matters concerning the Jewish people: In which, saith he, the Israelites are to be delivered, by being called to Christianity: both the Jews which are Two Tribes, and the Israelites which are Ten Tribes, &c. And now, where is the man, that can tell us tidings but of a thrave of Jews newly converted, or of one stone laid in the new foundation of the New Jerusalem? so as the issue plainly tells our

* Page 26. † Rom. ii. 28, 29. ‡ Rom. ix. 8.

Millenarian Brethren they have mistaken their aim, and sends them to seek for a truer and more verifiable sense.

Eighth Paradox. *The Saints, in their glorious and immortal condition, meddling with their earthly affairs.*

Well may it pass for a further paradox, that the dead Saints now raised to an immortal life, shall, in those their spiritual bodies, so the Apostle calls them, meddle with the outward administration of the affairs of the Church, and have continual conversation with mortal men; controlling their actions, and ordering their processes according to their secular occasions.

We find, that, in the attendance of Christ's Resurrection, many of the dead Saints rose out of their graves, *and went into the Holy City, and appeared to many* *: but, that they ever offered to touch with any either secular or sacred business, we never find. These Ecclesiastical Services, how holy soever, are too mean for so glorious agents. And, if they shall manage them, how and in what fashion shall they govern? shall they abate any thing of the privileges of their glory and immortality? shall they be always visible? shall they be clothed, or naked? since clothes are only to hide shame, and to defend from the injuries of the air; and there can be no place for shame in an immortalized body, and amongst Saints, where there shall be no sin: and since their raised bodies are now impassible, and apt to the quick motions of spiritual substance, shall they confine themselves to these low places upon earth, and not lodge when they please in their former paradise?

Ninth Paradox. *The Living Saints, mortal, and yet sinless.*

As for those living Saints, who, if any at all, must be their subjects, in what an impossible condition doth he make them! They must be mortal, and yet sinless. What man or angel can reconcile these two? They must still have original corruption in them; that cannot be denied: but it shall be so yoked and restrained, that it shall get little or no ground of them.

What a paradox is this! If little, if any at all, surely they are sinners: and sin, wherever, whatever it be, defileth! now nothing *that defileth*, or *worketh abomination* shall be there; Rev. xxi. 27. None shall be in this kingdom, but such as shall be saved, such as are elected: but is it the privilege of election, to exempt from sin? I had thought the fruit of God's gracious election had been the remission, not the freedom from the commission of sin. All here shall be Saints: no one, he saith, shall be a hypocrite †: O happy kingdom, where there is no taint of hypocrisy! But shall men have hearts then? and are not the hearts of men deceitful above all things? Though Satan be never so close chained up, yet the innate corruption of that deceitful heart, is able enough to breed store of hypocrisy. But what news is it, that no person excommunicate shall be there? what place can there be possibly imagined for an excommunication in a kingdom, after a sort heavenly, wherein there shall be no use of Sacraments? no use of any other ordinances? wherein

* Matt. xxvii. 52, 53. † Page 27.

all shall immediately feed from God in Christ? wherein Christ will hold them all up in fulness of grace *? Yea, when there shall therefore be no use of pastors, doctors, elders, deacons, preaching, censures in this holy and glorious estate, what spiritual government is that, which the raised Saints shall exercise in the New Jerusalem? Neither shall the persons only of the then-living Saints be freed from depravation by sin, but all their children, in all the succeeding generations: none of them shall prove bad; none reprobate: all shall be called the seed of the blessed. What! though they be begotten and conceived in sin? what! though they propagate sin to the fruit of their loins? yet their issue shall not prove sinners. As much as to say, there shall be fire, but neither heat nor smoke: there shall be a poisonous fountain, but it shall yield no unwholesome water. Neither can there be any danger of their languishing in grace, though they have neither Word nor Sacraments. Neither shall they have use of any improvement by the heavenly counsel or examples of those glorious and immortal Saints which they shall converse with, which one would think should avail much to the continuation and increase of their holiness; but they shall have an immediate fellowship with God, and shall be edified immediately from God in Christ †. But what! shall there be any use of their prayers? are not those a part of God's Ordinances? and the fellowship, he saith ‡, which they shall have with God is not by Ordinances, but by God and the Lamb: and what need they pray for that, which they do indefeasibly enjoy? However, let it be scored up for none of the least paradoxes, that God's Ordinances should be useless unto God's people any where out of heaven.

Tenth Paradox. *The Fulness of all Temporal Blessings of riches, honour, long life, under this Monarchy of Christ.*

That, under this monarchy of Christ, there shall be to the Saints for a thousand years all fulness of all temporal blessings; as peace, safety, riches, health, long life, and whatsoever else was enjoyed under any monarchy, or can be had in the world, or may make their lives comfortable, savoureth too strong of a Jewish or Mahometan Paradise; as being extended, in a fairer and more modest expression, to those carnal pleasures, both of the bed and the board, which have been dreamed of by those sensual Turks and Talmudiges.

It is true, that God hath been as exceeding rich in mercies, as no less large in promises, of all blessings to the children of the kingdom: but those riches and delights are of another nature; purely spiritual; such as may be proper for the fruition of Saints. As for those outward favours, they are such, as the worst may have, and the best may want: such, as that a man may be happy without them; and he, that enjoys them, most miserable: such, as wise Solomon tells us, bewray neither the *love* nor *hatred* of the Almighty §. And, surely, if Gog and Magog did not find themselves enabled with strength and health of body, with vigour of spirits, with outward wealth and power, they would never offer, during the time of

* Pp. 17, 29. † Pp. 28, 29. ‡ Page 29. § Eccl. ix. 1.

that kingdom, to rise up against the Saints in an open war. Shortly, we know *the kingdom of God* doth not consist in *meats and drinks*, in houses and lands, in mines and metals, in flocks and herds; but in *righteousness, and peace, and joy in the Holy Ghost;* Rom. xiv. 17. The enjoyment of good things for a moment, is scarce to be reckoned amongst blessings; since the grief of their cessation doth more than counterpoise the contentment of their fruition. But, here, a long life shall make up the happiness of the rich, honourable, frolic patriots of this new kingdom: for not one of them shall die early. What! not though it be to be translated from mortality to eternal blessedness? Is it an advantage to be held off long from heaven? But who told this man, that no one should die under a hundred years old? It is true, he finds in the letter of Isaiah, *There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old;* Is. lxv. 20: but he might have found also in the next words preceding, *In Jerusalem the voice of weeping shall be no more heard, nor the voice of crying;* v. 19. Well, then, the husband, or wife, or child must die, at the last: and shall there be no tear shed for them? shall all the subjects be exempted from all afflictions whatsoever; and yet be obnoxious to death, the utmost of all terribles? And how doth that promise extend to a freedom from all outward violences, and inward sicknesses, grief and tronble, which are the means and harbingers of dissolution; and yet give way to that worst of evils, to which all these are but the gentle preparations? The truth then is, these are high allegorical expressions, whereby it pleaseth the Spirit of God to set forth, under bodily resemblances, whether the prosperous and comfortable condition of the Evangelical Church, or the happy estate of the glorified children of the Resurrection; which, whoso shall construe literally, shall in vain expect to see *the wolf and the lamb* to *feed together, and the lion* to *eat straw like the bullock;* Is. lxv. 25.

Eleventh Paradox. *That so many thousands of glorious and immortal Saints reigning, the Wicked, slaves and tributaries, should be able to raise war against them.*

May it not well pass for a further paradox, that, while there are so many thousand Saints reigning upon earth, and endued with so much majesty and power to govern the world, the slaves and underling-tributaries should be suffered to grow up under them, to such a head, as to defy their governors, and to bid battle to all those immortal rulers, any one whereof were able to quell a world of weak sinners?

Who can think, that the malice of these men should so far exceed their wit, as that, knowing, by long and daily experience, that these raised and glorious Saints, under whose iron sceptre they lived, are immortal, and utterly impassible, they should yet hold it safe or possible to oppose them with any hope of success? And, if, to make the matter more credible, it shall be suggested, as it is by this author, that they are drawn in by some deceitful trick of Satan; they could not but know the wisdom and knowledge of these glorious Saints to be such, as that they might, much better than the Apostle, say, *We are not ignorant*

of his devices: so as, if Gog and Magog shall hope, either by wiles or violence, to prevail against invulnerable, spiritual, and half glorified powers, they shall approve themselves more mad than malicious. And, to make this paradox perfect, how strange is the intimation, that this shall be taken for the occasion of Christ's coming the third time to his General Judgment; even the ruin of these assailants, whom he will come from heaven to destroy! as if this witless and vain insurrection of Gog and Magog could not be suddenly and powerfully crushed, by so over-puissant opposites: as if the blowing upon all the legions of earth and hell could not scatter them in an instant: as if one of God's mighty angels, who, in one night, destroyed a hundred fourscore and five thousand Assyrians*, could not as easily turn Gog and Magog into heaps or ashes; and yet the Son of God still keep his heaven.

Twelfth Paradox. *The Day of Judgment to hold a Thousand Years.*

The third time, then, he saith, Christ shall come down from heaven to earth, for his final judgment of the world: the day whereof shall dawn immediately upon the expiration of the Thousand Years' Reign; but may, for ought he knows, last another thousand years, as the former. The Scripture indeed, he confesses †, sets not down the time, how long it shall last; but long, certainly, it must last.

And why so very long? and what do we talk of years, when the angel before this, *swore that time should be no more?* What a bold weakness is this, to measure the Infinite God by ourselves! The necessity of the length of that time of judgment is evinced, he saith, by the great work to be accomplished in it: for therein God's mercy, justice, truth, power, &c. is to be gloriously revealed before all mankind and devils; and the truth of every Scripture cleared; and sinners silenced or convinced. And, secondly, this is the time in which Christ Jesus is to triumph and lord it over all reasonable creatures, and wherein every knee shall bow to him: as if the Almighty should be limited to do his acts by leisure: as if he, that made the world in six days, and could have made it in an instant, cannot as well in that space of time judge it. Alas! what is time, but a poor circumstance of finite mortality; not reaching up to the acts of the Eternal? That Ancient of Days may not have his workings confined to hours, days, months, years: and, justly do we say, that he, who is of himself one most pure and simple act, works in an instant: he can therefore gloriously reveal his justice, truth, power, to men and devils, without any such leisurely respirations; and if in an instant he can raise all flesh from their graves, why should we question whether he cannot as soon judge them? As for the triumph of the Lord Jesus over all his enemies, as it is partly accomplished already; when *he ascended up on high*, and *led captivity captive:* so shall it be fully perfected in the act of his Last Judgment; when his foes shall be made his footstool, without any such lingering forms of a protracted solemnity, For the performance whereof, it is supposed by this au-

* 2 Kings xix. 35. † Page 39.

thor, and his contests in opinion, that, whereas the Lord Jesus, in his first coming down from heaven, stayed not full thirty-four years upon earth; and, in his second coming down, continued his visible presence amongst men, but till he had settled his government here in the world, and then returned to his heaven; now, upon his third descent to judgment, shall, for some thousand years, remain visibly upon earth, out of the local heaven from whence he descended: a conceit, that would have sounded very strangely in the ears of our unenlightened forefathers: who were ever wont to conceive, that this great business of the Last Judgment, being managed by the Infinite Wisdom and Power of the Son of God, should be of a speedy dispatch; and that their returning Saviour should come to fetch up the bodies and souls of his elect to the instant fruition of their glory in heaven, not to call them to a thousand years' attendance on his visible presence here on earth; and, if they found the thrones set, and the books opened, and all the process out of records, they were wont to construe these expressions as such, wherein the Spirit of God meant to condescend to our weakness, setting forth his own incomprehensible acts, by the forms of our human judicatures, which must necessarily both take up time and require open evidences and convictions, whereof there is no more use when we speak of an Infinite God, than of parchments, scribes, registers.

Thirteenth Paradox. *A new determination of a Double Hell, and the place thereof.*

Well, then, towards the end of the second thousand years, the Judgment is ended, the final sentence passed both of life and death, the elect are carried up to their bliss, the wicked sent to their place; both settled in their eternity.

But here, I confess, I stand amazed at the confident and peremptory assertion of this author, and other favourers of his opinion, concerning the place of the present and future hell. Doubtless, the departed souls of wicked and unrepentant sinners are not in custody only, but in torture; as being both separated eternally from the face of that God *in whose presence is the fulness of joy*, and seized upon immediately by the dreadful executioners of divine vengeance: although not in that full exquisiteness of torment, which awaits for them in that great day, when their bodies, which were partners with them in their crimes, must also partake of their everlasting punishments. Tophet, we know, is prepared of old; and there is a peculiar place of unconceivable horror for the Devil, and his angels, and vassals: but where this place is, I have not so much warrant as to enquire; much less to determine. I must, therefore, wonder whence these men receive their light: certainly, (that which was denied to the damned glutton in the gospel,) no man hath been sent thence to them, to inform them of these infernal regions of darkness; and, I am sure, God hath no where revealed this to them in his Holy Scripture. As not daring, therefore, so much as to scan this point, much less to unlock so deep a secret, I lay my hand upon my mouth, in silence and dread: referring it to the glorious angel, that hath the keys of the bottomless pit; and leaving these bold and curious dogmatists to their own conceits.

SECT. 9.

Strange and improbable Consequents, that follow upon this opinion and discourse.

BUT, though I may well fear I have over-wearied my reader with the enumeration of those ill-sounding Paradoxes, which have not incidently fallen from the pens, but have been studiously maintained by the hands and tongues, of the abettors of this Millenary Reign; yet I must crave leave to put his patience to a further task, in viewing some of those incommodious, mis-becoming, and improbable CONSEQUENTS, which will necessarily follow upon that opinion.

I find, in a published Letter from Dr. Twisse of Oxford to Mr. Mede of Cambridge, that this subject was privately much agitated betwixt those two learned Divines: and that the Doctor had furnished twelve complete arguments against this tenet; which, if they could have come to my hands, might both have given me light, and perhaps have saved me labour. In the want of them, I shall insist upon some of those harsh inferences, which offer themselves to my thoughts.

First Consequent. *That in the Lord's Prayer, we pray for this Monarchy.*

Let the first be, that, in the Lord's Prayer, we are taught to pray, *Thy Kingdom come* *: therefore, we do therein pray for the accomplishing of this monarchical and personal reign of Christ with his Saints on earth; when as, both such a kingdom was never acknowledged nor believed, by the Universal Church of Christ from that day till this hour: and it is clear, that it was Christ himself, who taught the Disciples herein to pray to his Father for the accomplishing of his Father's kingdom, which is merely spiritual; not for his own personal and visible, as Mediator.

Second Consequent. *That Christ, in his Second Coming to judge the earth, should leave many wicked men alive.*

Secondly, how strangely doth it hang together, that the Son of God, in his second coming with much terror for a general judging of all the ungodly in the world, shall yet leave many wicked men alive to breed enemies to his Saints; to be slaves and tributaries to them in their new kingdom! For, as for those Saints, that are raised up from the dead to an immortal estate, they can have no use of such drudges. And, for the Saints living, either they shall know the wicked courses of those surviving vassals, or they shall not know them: if they know them not, they shall be defective in their care and oversight: if they do know them, they shall be afflicted with the sight of their wickedness; according to the profession of the Psalmist, *Mine eyes gush out rivers of waters, because men keep not thy Law;* and, if so, they are not in that happy estate freed from sorrow, which is strongly pretended, for in these times, *there shall be no sorrow or weeping*; Rev. xxi. 4.

* Archer. p. 10.

Third Consequent. *That Christ, who hath all power, should descend from heaven to depute new governors, &c.*

Thirdly, there had need to be a firm ground, whereon to build a belief of so unlikely a truth, that the Son of God, who, a little before his Ascension, could say, *All power is given unto me, both in heaven and in earth;* and who, ever since, rules the Church by a Vicariate of his Spirit, as Tertullian expresses it, according to that order of government which he hath appointed; should now, the second time, come personally down from heaven to depute new governors in this his monarchy, and having settled the administration in their hands should again take his leave of the earth. Further, if those of the ungodly which will not stoop to the sceptre of Christ shall be the subjects of his destruction *, who can imagine, that, when he shall come in such heavenly glory and majesty, and in such astonishing terror, there can be any person upon earth that will not readily crouch unto him, and offer to lick the dust under his feet? Moreover, if Christ shall come down and after deputation of governors ascend again into heaven, how can it be stood upon, that this reign of his is personal for a thousand years upon earth? since personal presence and deputation cannot stand together: there may be a virtual presence of the prince, in delegation of power to others; but a personal, there cannot be.

Fourth Consequent. *The strange Composition of this Imagined Government.*

Fourthly, if this new kingdom must consist of raised Saints and men living, what a strange composition shall here be of a government! what an unimaginable commixture of subjects! what a contemperature of heaven and earth! The bodies raised are spiritual; the living bodies, fleshly: the raised Saints, immortal; the Saints living, mortal, and at a hundred years dying. What kind of commerce shall here be? how unequal! how unsuitable! How can it be other than a disparagement, to creatures immortal and glorious, to be matched with flesh and blood? How can it be but too much honour for mortal and earthly creatures, ordinarily to consort with the blessed denizens of paradise?

Fifth Consequent. *All Saints: yet faith hardly to be found on earth.*

Fifthly, if all Saints that ever were before Christ's second coming shall be raised, and the wicked destroyed, and the Saints then found living continued in the world, how shall that be verified, which was spoken by him who is the Truth: *When the Son of Man cometh, shall he find faith upon the earth?*

Sixth Consequent. *If the Apostles shall sway this Monarchy, how doth it agree to our Saviour's words,* It shall not be so with you?

Sixthly, if all Saints from the first man Adam to the last that expired before Christ's coming, and all the believers then living, shall be rulers and princes †, who shall obey? And if, amongst the raised Saints, the Apostles shall, in their sense, sit upon Twelve Thrones, and as a monarchical state on earth judge the Twelve Tribes of Israel, how is that verified, which our Saviour said to them, *It shall not be so with you?*

* Page 13. † Page 8.

Seventhly, what an apparent disadvantage should this be to the blessed souls of the Saints departed, to be fetched down from heaven, where they are in perfect bliss, to spend a thousand years upon earth, ere the consummation of their glory? to change the company of angels for men, heaven for earth?

Seventh Consequent. *A disadvantage to the souls of the Saints in heaven, to be fetched down to the earth.*

To which main and choking objection, there is wont to be offered a double solution.

First *, were those departed souls in the highest heaven, yet it becomes them, as the angels do, to come down to serve the Saints; and, with Lazarus's spirit, to return to their bodies again, at the commandment of Christ. True: all creatures owe their obedience to their Maker and Redeemer; and, the more holy they are, the more ready still they are to pay this tribute of their humble obsequiousness to the will of their God, which is the supreme law, without all pleas of their own inconveniences: but, in this case, where shall we find any such command? where the least signification of the divine pleasure? Surely should he bid any of them glide down to the dreadful regions of hell itself, he would not stick at the condition; but as soon shall they find the Almighty's charge for the one, as for the other.

Secondly †, they say, it is likely the souls of the dead Saints are not in the highest heaven; but in a middle place, better than this world, but inferior to the Imperial Heaven, which is meant in the New Testament by Paradise.

Wherein, certainly, Mr. Archer hath shot strangely wide; both for the name and the place. Here can be no thought of the terrestrial paradise, as Epiphanius weakly imagined; which, doubtless, was long since defaced by the deluge. That the celestial paradise, then, should either be called or be a lower place than the highest heaven, is no other than a gross misprision. I appeal to the blessed Apostle, who was rapt up thither: who tells us, that the man he knew, was *caught up to the third heaven;* 2 Cor. xii. 2: and, straight, as describing paradise, for some more eminent part in that highest heaven, he adds, that he, the same man, *was caught into paradise, and heard unspeakable words;* v. 4: where that we shall not need to imagine a double rapture of St. Paul, as some of the Fathers out of this place have done, it seems clear, that, contrary to this author's assertion, the Paradise of the New Testament is the highest and most glorious place of the Imperial Heaven; which must certainly be hence evinced, unless we will grant, either two several raptures of the Apostle, or an unnecessary and tautological repetition of one: for, having first said, *I knew such a one caught into the third heaven,* he subjoins, *And I knew such a man, whether in the body or out of the body I cannot tell, God knoweth, how that he was caught into paradise, and heard unspeakable words;* so as his taking up into paradise must needs be a farther advance of that his extatical rapture, the first rise whereof was no lower than the third hea-

* Page 22. † Page 23.

ven. Add to this, that, when our Saviour said to the dying convert on the Cross, *This day thou shalt be with me in paradise*, he could intend no less, than a place of heavenly glory: the Thief speaks of a kingdom; our Saviour, of a paradise: the kingdom, that was spoken of, was the paradise, which was promised. To this purpose is that, which our learned Gregory observes, out of Irenæus *; who describes the receptacle of just and perfect men, to be a certain paradise in the eastern part of the third heaven; professing to receive that tradition from the disciples of the Apostles. So as this paradise, according to the best interpreters, is *cæli pars nobilior et eminentior;* "a more noble and eminent part of heaven." And, if there may be any damage, then, or disadvantage, in the change of a place of more excellence for a meaner, in the change of the company of blessed angels for the society of mortal men, surely it lies strongly against this opinion, which fetcheth the Saints down from the fruition of a heavenly glory to the government of the earth. But, who told this author, that the souls of the departed Saints are only ἐν προθύροις, as some ancients have expressed it? in some "outer porch" belonging to the court of heaven; and not in the inner rooms of those glorious mansions? in a place, wherein they have full joy and perfect happiness, yet not where Christ's body is? and that, in this place, they are kept till this kingdom of Christ come? We are sure we hear our Saviour say, *Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold the glory, which thou hast given me;* John xvii. 24: and, in his last Sacramental Banquet with his Disciples, we hear him say, *I will drink no more of this fruit of the vine, till I drink it new with you in my Father's kingdom:* we are sure we hear the Chosen Vessel, who had viewed those heavenly palaces, say, *We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;* 2 Cor. v. 1: lo, in the heavens, not beneath them; and that immediately upon the dissolution of this earthly tabernacle, not three thousand years after it; and more than so long it must be by their rule, ere the Apostles can be admitted into heaven: a thousand six hundred years are already passed, and yet the Thousand Years' Reign is not begun: a thousand years after that must pass, ere the end of the Last Judgment, which shall enter them into the possession of their heaven. But a full confutation of any incident passages is no part of my intention: otherwise, I should willingly fall upon the discussion of those Scriptures, which are strained to the defence of that assertion; whereof yet there would be the less need, for that the argument holds strongly enough, even upon their own concessions: for, if that paradise, which they imagine to themselves, be, though not the third heaven, yet a place of perfect joy and happiness, certainly, the exchange of it, during those thousands of years, for so base and dungeon-like a habitation in this lower world, must needs be greatly disadvantageous.

* Greg. Observat. Iræn. advers. Hæres. l. v. c. 5.

But if not in the highest heaven, where will he think to place his Paradise? Surely, saith this Author, in the element of fire.

A strange soil, wherein to plant a blissful Paradise! But what if there be no element of fire? Such tenets, surely, the Schools afforded our younger days. Some Patricius would tell him, that if there be an excess of heat in those upper regions, under the concave of the moon; yet it is neither fire, nor elemental. But if, upon some new principles, he shall make the substance of the starry heaven (which we had wont to call quintessential) to be the element of fire, I shall choose rather to wonder at that strange philosophy, than to wrangle about it; wishing that it were no more unsafe to broach our own singular imaginations in these points of Divinity, than in these harmless speculations of Nature.

However it be, whether either of them may be the receptacle of the departed souls of the faithful till Christ's next coming, it is too much curiosity to inquire, and no less presumption to determine. Sure we are, and it is agreed on all hands, that, immediately upon their freeing from this clog of earth, *they are in peace* * and unspeakable happiness, whether in a local or virtual heaven: neither need we doubt to say, that the full complement of their glory shall be in that great day, when their old consorts, their bodies, shall be joined with them in the partnership of their consummate blessedness.

Eighthly, how ill is it contrived to match such contrarieties in the same subject! The children of the Saints, who are the free subjects of this kingdom, shall be begotten in sin, conceived and born in sin; and yet be true Saints: as if only gross actual sins, from which they shall be restrained, were inconsistent with holiness. *Who can bring a clean thing out of an unclean?* saith Job: ch. xiv. 4. If, then, they be pretended to be true Saints, why are they not cleared from all sin whatsoever? unless we will bring in the justly-exploded distinction of sins venial and mortal, sins besides not against the Law; and shall free concupiscence from the taint of sin; and so shall, in the new kingdom, find out sinning Saints, or holy sinners. And how insufficiently is it pleaded, that there can be no hypocrites in this kingdom; for that, it being administered by the raised Saints, they cannot possibly pass undiscerned by so piercing eyes! as if those sharp eyes of the raised Saints could penetrate the bosoms of men, and look into the heart, which the Maker of it hath locked up for his own only search and intuition.

Eighth Consequent. *Children of the Saints conceived and born in sin, yet still Saints.*

Ninthly, it suits not over well, that the subjects of this kingdom shall not converse with God by Ordinances; and yet that they shall have a full and perfect answer from God, to all their prayers: since it cannot be denied, that prayer is none of the meanest Ordinances of the Almighty.

Ninth Consequent. *No use of Ordinances, yet Prayers heard.* P. 29.

* Wisd. of Sol. iii. 3.

Tenth Consequent. *Heaven dispeopled of all the ancient glorious inhabitants for two thousand years.*

Tenthly, upon this first resurrection of all Saints at the next coming of Christ, how hard and harsh a consequent must it needs seem, that heaven or (as he will have it) paradise shall be, for two thousand years at the least, dispeopled of all their ancient and glorious inhabitants, the souls of God's Saints, which have departed from the beginning of the world, to the very instant of our Saviour's return: all which are, for that time, housed again with their raised bodies upon earth; and there continued upon the employment of their kingly administration!

Eleventh Consequent.

Eleventhly, how incongruous doth it justly seem, that the souls of God's Saints, after their first dissolution, should be in so various, different, and unequal condition, as that some of them should be ruling on earth, cloathed with their bodies; while others, which departed after Christ's coming down, should, as new guests, be triumphing in heaven!

Twelfth Consequent.

Twelfthly, how can it accord with that, which the Apostle hath taught us, concerning the last coming of Christ to judgment, *Them also, which sleep in Jesus, will the Lord bring with him;* 1 Thes. iv. 14. if the Saints shall be found all on the earth before him; as being raised by him at his second coming, to reign here below till his return to the final judgment of the world?

These and many other absurd inferences may be brought, as necessarily following upon the doctrine of this first resurrection and reign of all Saints; if I did not fear to cloy my reader, with distasteful superfluities.

The opinion of the First Resurrection of only Martyrs confuted.

But, perhaps, I may meet with some of our Millenarian Brethren, who, disclaiming this more common opinion of the raising and reigning of all the Saints, will choose rather to adhere to the conceit of Alstedius and his complices, who appropriate this privilege of the first resurrection and Thousand Years' Reign to Martyrs only; as the first fruits unto God; as purchased, by a particular prerogative, from among men. For which purpose, they think fit to interpret that, 1 Thes. iv. 14. *Those, that sleep in Jesus;* by a strained construction of the preposition: "Those, that sleep for the sake * of Jesus."

Wherein, certainly, they are not well advised; and will find themselves strongly confuted, out of the very scope and context of the place. It was the Apostle's drift there, to comfort his Thessalonians; and to mitigate their extreme sorrow for the death of those, which were dear unto them: whose decease he terms a sleep. Can they think they grieved for the parting only from their martyred friends? or did none but they sleep? The word is first general and absolute, ere it be restrained by any preposition; and, in the sequel, those, which are asleep, are contra-distinguished to those, that are

* Ἐν, *propter quam.*

live and remain unto the coming of the Lord: so as all the faithful, which died before, are those that are asleep in Jesus.

Neither can their interpretation find any relief from Rev. xiv. 13. *Blessed are those dead, which die in the Lord, &c.* that is, as they take it, "for the Lord:" the next words refel it; *for they rest from their labours, and their works follow them.* Do none but Martyrs find rest from their labours in death? do none else find the happy reward of their works?

And, well may their opposers say, We find not the *four and twenty elders*, which sat *cloathed with white raiment*, and with *crowns of gold on their heads*, to have been Martyrs; and yet we hear them say, *Thou hast made us unto our God kings and priests, and we shall reign upon earth;* Rev. iv. 4. v. 10.

Indeed, if there shall be any reign of the Saints on earth at all for those thousand years, Alstedius is sure too strait-laced to restrain this honour to Martyrs only. How many thousands of Saints have there been, that have been no less holy, and won no less honour to God in their stations, than those, which have bled for him? What shall we say to Abraham, the Father of the Faithful? to him, that wrestled with God, and prevailed? to the rest of the holy Patriarchs? to Moses, the man of God, that conversed so familiarly with the Almighty? to Elias, that was rapt up to heaven? and to all the other holy Prophets? to the blessed Apostles? to the laborious Planters of the Evangelical Churches amongst Pagans? to those painful Preachers of the Gospel, which have willingly wasted themselves to give light unto others? Shall we suppose that they shall lie still in the dust, while one sudden stroke of an axe shall advance those other to the prevented resurrection of a thousand years?

Besides, if he will needs be literal, how much lower must the restriction yet fall! *I saw*, saith St. John, *the souls of them that were beheaded, for the witness of Jesus, and for the word of God; and which had not worshipped the beast, nor his image; neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

For, how many thousands have suffered martyrdom for good causes before the beast was bred, or his image, or his marks heard of; or before Christ came in the flesh! Such was the righteous Abel, the Proto-Martyr of the world. Such were the *fourscore and five persons, that wore a linen ephod*, murdered by the command of Saul *. Such was Zechariah, the son of Jehoiada, slain by the command of Joash †. Such were those many thousands of God's people, that were massacred under the tyranny of Antiochus. Neither doubt I to say, that whosoever he be, that suffers for the testimony of a good conscience, because he dares not violate any one of the moral laws of God, is as true a Martyr, as he, that dies for the maintenance of any of the Twelve Articles of his Creed.

Besides, our histories tells us ‡ of some very Arians and other heretics, that have yet given their lives up to heathen persecutors for

* 1 Sam. xxii. 18. † 2 Chr. xxiv. 21. ‡ Socrat. Hist. Eccl. l. iv. c. 27.

the name of Christ. Shall we say, that these men shall receive more privilege from God, than the most Orthodox Confessors, which kept their souls within their teeth; yet suffered grievously, and lived and died more holily?

Shortly, then, if we shall count this preventive resurrection a special blessing of God, it must needs be an injurious partiality in those, who shall make such a difference of Saints, as that the more holy shall, in the retribution of the just God, carry away the lesser reward: and the less holy shall, for one act of an instantany suffering, be crowned with so great and long-lasting glory, before them.

Howsoever it be taken, surely, that so much-urged text of 1 Thes. iv. 14. favoureth neither of them: for when the Apostle saith, *Those, that sleep in*, or for, *Christ, shall rise first*, he speaks of one and the same resurrection; not of two resurrections, a thousand years asunder. Neither is there any clause in the whole Book of God, that doth so much as seem to countenance, no not to intimate, this double resurrection, in the sense pretended; or this reign, of either Martyrs, or other Saints upon earth: which, in a verity of such importance, is without all example: for all the holy doctrines of Divine Scripture do, as that Father said aright, συναλη-θέυειν, "contruth with" each other; making good both themselves and their fellows; whereas this, not only (if it could be true) stands alone; but hath many sore brushes of contradiction both of text and reason, to discard it from our belief.

Alstedius's evasion, concerning t is single expression of the Millenary Reign, answered.

As for that evasion of Alstedius, that the single expression of this supposed truth is no more derogation from the undoubted certainty of it, than that of the Seventy Weeks of Daniel; which, though but once mentioned in Scripture, yet is and ever hath been received as a most sure, comfortable, and undeniable verity, it cannot serve his turn in the case we have in hand. There is no less difference in the comparison, than in the time. The one, a thing past, and punctually fulfilled: the other, in very pretence, future. The one, clearly laid forth, without any ambiguity in the relation; save only that weeks of years, not of days are plainly signified: the other, full of doubtful construction. As well might he have instanced in many hundred passages of Scripture, especially in matter of history, wherein the Holy Ghost contents himself with single, and but light touches of report; and yet challenging no less belief, than upon a thousand reduplications.

Far be it from him to entertain so uncharitable thoughts of us, as if we durst not trust God on his Word, though but once spoken. We know him to be AMEN; and that repetitions add nothing to plain truths: but, all the question is here, not of words, but of sense; not of what is said, but of what is meant: so as we have reason to expect and require, that, when a strange doctrine is raised out of the construction of a doubtful text, it should be shewed to be seconded by the accordant testimony of other Scriptures; which, upon this matter lying now before us, can never be effected.

SECT. 10.

No necessity from the text, I admitting this strange tenet of the Reign contended for.

We are now fallen upon the LAST part of our task: which is to shew, that we are not, by any necessity of this text, cast upon the admission of these strange tenets, of a Double Resurrection of the body; and of such a Reign of the Saints upon earth, as is pretended: since the words may well bear other more commodious and safe constructions, wherein our sober predecessors contented themselves to rest.

For the terms here used are, if we observe them, of much latitude. He saith, *I saw the souls of them, that were beheaded for the witness of Jesus, &c. and they lived and reigned with Christ a thousand years. This is the First Resurrection.*

1. We know the *souls* are sometimes taken for the spirit that animates us: sometimes for the whole person; so the Proto-Martyr tells us, *Jacob brought down into Egypt threescore and fifteen souls*; Acts vii. 14.

2. *That were beheaded;* though, in a grammar-sense, it signifies the time past; yet, commonly, in a prophetical sense, it signifies the future: it being the ordinary phrase of the Prophets, by reason of the infallible certainty of the events, to speak of things to come, as already past: the instances are obvious and infinite.

3. The *living and reigning with Christ*, is, either in this life, or in heaven; present, or future; in grace, or in glory; in way of government, or of a blessed fruition.

4. The *thousand years*, either punctually determinate, or indefinite.

5. The *First Resurrection*, either of the soul, or body; either the resurrection of the soul from sin and a dead state of unregeneration, or the resurrection of the body from the grave; and, in the former construction, a resurrection, either of a reformed community, or of particular persons.

All these, then, well put together, cannot but afford us our choice of orthodox and probable interpretations, without any violence offered to the sense.

The safe and allowed construction of the text insisted on.

Amongst the rest, I shall pitch upon these two, as the most clear and free from all just exception.

The former, relating to the condition of God's faithful servants here on earth, after those bloody and general persecutions. Thus: "I saw, upon the restraint of Satan from that furious and universal violence, which, by the hands of those cruel Emperors, he had exercised against the Church of Christ, such honour put upon his faithful and constant Confessors, during the time of Satan's shutting up, as that the power was committed unto them of managing the affairs of God's Church, and executing due censures upon the offenders. And I saw those godly persons, which, in true zeal of God's glory, either had suffered, or were

ready to suffer and lay down their lives, for the testimony of Jesus Christ; and those, which conscionably refrained from and abhorred the errors and idolatries of the times; those, I saw to enjoy a comfortable life and spiritual reign with Christ, in a sanctified and gracious estate here on earth; all the time of the thousand years of Satan's restraint. But, for the rest, which lay spiritually dead in their sins and impious courses, they did not, either in that space or afterwards, at all, attain to this life of grace, and to the true knowledge and fruition of God. Now this abandoning of the sinful corruptions of the times, and attaining to the true knowledge and love of the saving truth of God, and a conscionable obedience thereto, is the First Resurrection. Blessed and holy is he, that hath his part in this Spiritual Resurrection; for on such a one the second death, which is an eternal separation of the soul from the presence of God, shall have no power, &c."

The other, relating to the happy estate of the souls glorified in heaven: to this sense: "I saw the souls of the blessed Martyrs, after they were, by a violent death, for bearing witness to the name of Christ, freed from the calamities of this wretched life, received up to glory; and, reigning in heaven with their glorious Redeemer in everlasting happiness, even during those thousands of years, wherein Satan was in his fetters, and, after that, to all eternity."

If either of these constructions may fitly explicate the text, and fully suit with all other Scriptures, to what purpose should we ransack the grave, and rake in the ashes of an odious Cerinthus, or an exploded Papias, for the long-since condemned conceits of old, and hitherto forgotten Millenarism?

SECT. 11.

I MIGHT easily, if it would requite the cost of time, lay before my reader the just exception, that may be taken against divers of those other expositions, and the opinions thereon grounded, which I formerly specified: but I do willingly forbear them; as more worthy of silence and neglect. I would rather spend my time and breath in EXHORTING all good Christians, to keep close to their old tenets; and to beware of all either new-devised or redivived errors of opinion, whereof this last age of ours is deplorably fruitful.

An Exhortation to stick fast to the Old Principles. And, First, *Not to believe any Kingdom of Christ, but spiritual and heavenly.*

Among the rest, let me beseech them to stick fast to their received principles in these four points, which are incident to the matter that lies before us.

First, that they FIX NOT THEIR BELIEF UPON ANY KINGDOM OF CHRIST OUR SAVIOUR, BUT SPIRITUAL AND HEAVENLY. I am sure no other can be enforced upon them by the text: for it is not said, Christ shall reign with them on earth, but they shall reign with Christ; rather intimating, that they should be fetched up to him, than that he should come down to them: and, besides, this

reign is attributed to the souls, not to the bodies of the martyred Saints. If it be urged, that this reign of theirs is upon a resurrection from the dead, it is as easily returned, that the resurrection intimated is no less spiritual, than the soul which it concerns; *Awake, thou that sleepest, and stand up from the dead, and Christ shall give thee light;* Eph. v. 14. saith the Spirit of God: lo, that sleep is death; and both that dead sleep and the awaking out of it is purely spiritual. Neither, indeed, is this personal and visibly monarchical reign of Christ other than disagreeable to the heavenly condition of the Son of God, in the fulness of his glorification: which, certainly, if ever he would have exercised, it should have been when he was here, like unto us, a man amongst men; that so he might have ruled over subjects suitable to himself: but, now that his human body is in a celestial and glorious estase, and his blessed deity shining forth in the full beams of resplendent majesty which mortal eyes are not capable to behold, to bring him down from the highest heaven to take the personal government of men, subject to sin and death, as Alstedius yields them, seems to be extremely incongruous. And, if we would imagine a visible and personal monarchy, here must be all things correspondent thereunto; the place, the form, the attendants, the officers, the laws, the process, the rewards and punishments, in an outward, bodily, and little-other-than-secular way: all which how probable it may sound to Christian ears, I leave to the judicious reader to judge. Had our Blessed Saviour while he was here on earth, or his inspired Apostles after him, given us the least hint of this his future monarchy, we should humbly have prostrated our souls to the belief and expectation of it: but if men will be raising such doctrines out of their private constructions of an ænigmatical text, capable of a more safe and received sense, we must crave pardon to withhold our assent, and to leave them to their own imaginations.

Secondly, that THEY DO NOT, out of this conceit of a personal and visible kingdom of Christ, FLATTER THEMSELVES INTO AN OPINION OF AN ABSOLUTE FREEDOM FROM EITHER SIN OR BODILY AFFLICTION, HERE, IN THIS EARTHLY LIFE; since both these are and ever will be the unavoidable companions of frail humanity, and the miserable symptoms of our fleshly nature. It is a true word of Eliphaz, the Temanite: *What is man, that he should be clean? and he, that is born of a woman, that he should be righteous?* Job xv. 14. Certainly, we must cease to be men, when we begin to be sinless. Sin, though it be not of the essence of our nature, as some have erroneously thought; yet it is a proper and inseparable adjunct thereof: which we cannot hope to be quit of, by the most perfect regeneration. And as for affliction, he hath told us, that cannot deceive us, even Truth itself, *In the world you shall have tribulation;* John xvi. 33: and his blessed Apostles, to the same purpose, *That through many tribulations we must enter into the kingdom of heaven;* Acts xiv. 22. And, if Alstedius shall hope to avoid the blow, by shifting his foot, and referring the

Secondly, *Not to think of any absolute freedom from sin or affliction, here below.*

words to the present condition of the persecuted disciples, which yet should afterwards be interchanged with vicissitudes of calm and peaceable times; he might well have considered, that this life of ours is necessarily obnoxious to many other afflictions, beside violent persecutions; and might have paralelled that sentence with the experimental observation of the great Pattern of Patience: *Man, that is born of a woman, is of a few days and full of trouble;* Job xiv. 1. Neither, indeed, can this conceit of theirs stand with that old and never-contracted distinction of the Church Militant and Triumphant: for, if this Church of Christ upon earth shall, after the next return of him, be freed both from Satan, who is now chained up, and from all whatsoever afflictions, with what warfare shall we say it is exercised for the space of a whole thousand years? what adversary can it meet with for confliction? And, if Alstedius shall tell us, that, in this mean while, the living Saints, though not the raised, are still combated inwardly in their breasts with their rebelling corruptions; we send Mr. Archer to enter the lists with him: who offers to make good upon him, that those very Saints, whom our returning Saviour shall find alive, are, both in themselves and in their children, in all succeeding generations, freed from all the power of sin; so as, though they have an original corruption still within them, yet it shall never break forth to the prejudice of their souls. So as, by this rule, there should be no Church in the world till towards the end of that thousand years, but Triumphant: which surely a man had need of a strong faith to believe.

Thirdly, To expect no other coming of Christ, but that one to his Final Judgment.

Thirdly, that they DO NOT ENTERTAIN THE THOUGHT OR EXPECTATION OF ANY OTHER FUTURE COMING OF THEIR SAVIOUR, BUT THAT ONE ONLY OF HIS RETURN TO THE FINAL JUDGMENT OF THE WORLD. Surely, the blessed Apostle knew of no other, when he charged Timothy *before God, and the Lord Jesus, who shall judge the quick and the dead at his appearance,* to *preach the word;* 2 Tim. iv. 1, 2: when he prayed for his Thessalonians, that God would *stablish* their *hearts unblameable in holiness, at the coming of the Lord Jesus Christ with all his Saints;* 1 Thess. iii. 13. Lo, if there should be imagined a third coming of Christ, we cannot say that he comes *with all his Saints:* since the greatest part of them, according to this tenet, are already upon earth before him; and do rather stay for him below, than come from above with him. And, indeed, wherefore should it be imagined, that the Lord Jesus should make this middle descent from heaven to earth? Great actions must have answerable motives: what necessity or use can they frame to themselves, of this wonderful appearance? Is it to receive his kingdom? He hath it already: *Thou hast put all things in subjection under his feet,* saith the Apostle; Heb. ii. 8: already *hath God highly exalted him, and given him a name, which is above all names: that, at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth,* Phil. ii. 9, 10. Is it to settle the government of that his better re-

formed Church? It is done already: *He, that descended, is the same also that ascended up far above all heavens, that he might fill all things: and he gave some to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers:* to what purpose? *For the perfecting of the Saints, &c. for the edifying of the body of Christ;* Eph. iv. 10, 11, 12. And how long? *Till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;* v. 13. Is it to subdue and destroy his enemies? Hath he not infinite power in his hand, to effect that, without a bodily descent? When he destroyed the first world of wicked men, did he descend from heaven to do it? So then we may, with all Christian assurance, rest upon the word of his holy Apostle Peter, that *the heavens must receive* him, *until the restitution of all things;* Acts iii. 21: which is, that of the General Resurrection; as we may see by comparing of St. Peter with St. Paul; Rom. viii. 20, 21. termed by our Saviour, *the day of our redemption:* till when (which cannot be long) we have no ground to expect our Saviour's return.

Fourthly, that we DO, NEITHER, OUT OF A CREDULOUS SECURITY, PUT THE DAY OF THE LAST JUDGMENT FAR OFF FROM US; NOR, OUT OF A MISGROUNDED PRESUMPTION, PASS OUR PUNCTUAL PREDETERMINATIONS OF IT.

Fourthly, Not to put the Day of the Last Judgment far from us: nor yet punctually to determine the time of it.

In both which extremes, these last times have been too fault-worthy. The time was, when the Apostle was fain to beat off his Thessalonians, from the expectation of the then-instant appearing of Christ to judgment: now, we have more need, after sixteen hundred years' continuance, to persuade our people of the approach of this Great Day. They did then believe, that Christ was at the door: now, we are hardly induced to believe, that he is upon the way to that dreadful judicature. Surely, this operation hath this Millenary Doctrine had upon the hearts of men, that, though they are thereupon apt to expect an appropinquation of their Saviour for their happy advantage; yet they resolutely put off the thought of his coming to the general judgment of the world, for many generations. A man hath a good estate in his farm, for almost a hundred years: another, that is about to purchase the inheritance in reversion, after so long a term, is told it were better to spare that cost, since in all likelihood the world would ere then be at an end: he answers, "Tush! no, the Thousand Years are not yet entered, wherein the Saints shall reign upon earth before that day." In which yet this opinionist can be no other than grossly over-seen. For, is he a Saint, or is he none? if none, even the next coming of Christ destroys him, and mars his purchase: if a Saint, though he make no purchase now, he shall then (according to their doctrine) live in all fulness of riches and earthly contentment. But, what if that Thousand Years' Reign be to be accomplished in heaven, not in earth, as some construe it? or, if on earth, what if it be already accomplished, as others? Where is then the confidence of this delay? Certainly, notwith-

standing this unhappily raised suggestion, nothing appears, why we should not make full account that the world is near to its last period; and that our Lord Jesus is at hand for his final judgment. For if, in the time of the blessed Apostles, it was justly computed to be the last hour, needs must it now be drawing towards the last minute: neither have we any reason to say, with the evil servant in the gospel, *the Lord defers his coming.*

It may be a question, whether it may be more out of boldness to maintain that dilatory assertion of the Last Judgment, which hath passed the pens of Alphonsus, Conradus, Cotterius, and others; or the confident and punctual assignation of the time of those Universal Sessions, determined by Alstedius, Archer, and others of that way. Who can but be startled at those lines of Mr. Archer? "Now," saith he *, "having found out when Christ's kingdom, or the Thousand Years, shall begin, it is easy to guess when the time of the Last and General Judgment, and the world's end shall be." Thus he. Truly, the evidence is much alike of both: for when shall that Thousand Years' Reign begin? "About the year of our Lord 1700," saith he, following the steps of Alstedius; who, upon the same ground, casts it upon the year 1694: and both of them ground the epochas of their calculation, upon that fore-mentioned place of Dan. xii. 11, 12: *From the time that the daily* sacrifice *shall be taken away, and the abomination that maketh desolate set up*, there shall be *a thousand two hundred and ninety days. Blessed is he, that waiteth, and cometh to the thousand three hundred and five and thirty days:* where the days, as I formerly intimated, are taken to stand for years; and, withal, it is supposed that the thousand three hundred and thirty-five years are, in order of time, to take their original after the expiration of the thousand two hundred and ninety years; and both of them to take their rise from the termination of the Seventy Weeks, viz. Anno 169. All which put together make up the number of two thousand six hundred and ninety-four, which is the utmost period of the Thousand Years' Reign of the Saints: from which, therefore, if we deduce the said thousand, there must remain one thousand six hundred and ninety-four; the *initium regni* of the Lord of Glory here upon earth. But, if either the taking away of the daily sacrifice and the desolatory abomination, be not understood in that place of the act and army of the Romans; or the days there mentioned, be not intended to stand for so many years, as being only to signify the short time of Antiochus's cruel persecution; or, lastly, if those two several numbers were not meant to be successive one to the other, in the whole computation of them (which learned Calvin plainly censures for a vain and groundless conceit) all this aim and labour is lost; and we are yet to seek, where to pitch the account, either for beginning or termination. Shortly, what heed is to be given to this reckoning appears in that first par-

* Personal Reign, p. 50.

cel of it, which concerns the total conversion of the Jews; which Mr. Archer, with the like confidence, places upon 1650, now entered upon by our almanacks, or at the furthest 1656: wherein we see his prognostication fails him, and his prediction is sufficiently checked by the event. No otherwise than Mr. Brightman's: by whose account the Turkish tyranny should have lasted but seven years after he wrote his "Revelation;" whereas now near forty years are since passed, and that empire holds up still in too much vigour, without any appearance of diminution.

What should I need to shew how others, both of our countrymen and foreigners, who thought themselves wiser than their fellows, have been shamefully baffled in their fore-determining of the last day of the world; which themselves have been suffered to overlive? It will well become modest Christians, to rest in revealed truths; and leave the unlocking of the secret cabinets of the Almighty, to the only key of his Divine Wisdom and Omniscience: as remembering the words of our Saviour; *Of that day and hour knoweth no man; no, not the angels of heaven.*

Let it be our care, to be ever in a perpetual posture of readiness for that awful and glorious coming of our Lord and Saviour, whensoever it shall be; and to see that our accounts be set right for that great audit: so shall we meet our returning Master, with a comfortable and happy assurance; and hear from him that blessed *Euge, Well done, good and faithful servant, enter into thy Master's joy.*

MUNDUS

ALTER ET IDEM:

SIVE

TERRA AUSTRALIS

ANTEHAC SEMPER INCOGNITA;

LONGIS ITINERIBUS PEREGRINI ACADEMICI NUPERRIME ILLUSTRATA.

AUTHORE

MERCURIO BRITANNICO.

HONORATISSIMO DOMINO,

NEC MINUS VIRTUTE SUA QUAM SPLENDORE GENERIS ILLUSTRI,

DOM. HENRICO

COMITI HUNTINGDONIÆ,

MUNDUM SUUM

SUPPLEX VOVET

MERCURIUS BRITANNICUS.

LECTORI

SALUTEM.

PRÆTER spem, amice Lector, nec tempestatibus actus, nec diuturná maris jactatione lassatus, sine ventis, sine velis, in novum mundum appulisti.

Ubi, postquam terrarum amplitudinem, regionum situm, populorum mores et ingenia, universi denique faciem et habitūm rectè perlustraveris; adeò hujus veteris mundi formam agnoscas, ut licèt alterum videas, eundem tamen credas.

Fortasse cogitas hunc nostrum decrepitum filium tandem sibi prorsùs consimilem peperisse. Prolem sæpè quidem parentis naturam mirificè referre experientia docet, et poëta:

Qui viret in foliis venit à radicibus humor;
Et patrum in natos abeunt cum semine mores.

Verùm mundum nostrum senem non sexagenarium, sed jam ferè sexmillenarium procreàsse, ab omni ratione doctrináque philosophicá immanè quantum discrepat!

Atque, si maximè fuisset mundus ejusmodi generatrice facultate unquam præditus; nonne vegetioribus suis annis potiùs eam exercuisset, filios produxisset? Ipsius etiam nati, jamdudum adulti, eddem virtute genus latè propagassent: adeò ut licèt non in immensum, in tantum tamen processisset generatio hæc, totque extitissent partim juniores partim seniores mundi, ut nullus Alexander quos superaret mundos, sed mundi quidem, à quibus superarentur, Alexandros desiderarent.

Equidem, quod ad me attinet, existimo hunc quem nunc ut novum intueris mundum, illum ipsum esse, de quo tot ante secula somniárunt Platonici: quem et Mundum Invisibilem *et* Mundi Ideam *nuncupavêre prisci. Si, enim, singula hujus membra et lineamenta rectè perpenderis, accuratèque contemplatus fueris, veram ac vivam hujus in quo degimus mundi ideam et σύνοψιν, te perspexisse dixeris.*

Qui, igitur, per tot transacta secula chimeriis obtectus tenebris latebat humanum genus; hujus tandem authoris ingenio et labore nobis clarè conspiciendus præbetur. Mundus ille olim invisibilis nescio quo artificio, sive optico sive magico, visui exponitur; et, hoc opere, primùm detegitur.

Ubi illud mihi in primis videtur mirandum, quòd et orbis iste et hic ejus index similem omnino fortunam subire adacti sint. Utérque enim à parente suo, quàm primùm natus, tenebris adjudicatus : utrique à conditore suo lux negata ; utríque aliunde concessa. Nullus huic Titan præbebat lumina mundo. Conditus erat, et statim absconditus : nec lux ei spectanda vel speranda unquam, nisi ab hoc ingenio.

Cujus illustre opus latentem hunc obscurúmque mundum è caligine facilè eruisset, modò sibimet ipsi lucem pariter prohibitam vindicare potuisset. Citiùs itaque nobis patuisset iste mundus incognitus, si citiùs prodiisset hic libellus in lucem.

Verùm illius author, mundíque ignoti explorator, qui jam pridem Musis, quarum insignis fuerat cultor, vale dicto, ad Theologiæ sacra se contulerat, ïisque jam totus vacat, hæc et nonnulla alia sua commenta Philologa luce et laude dignissima, tanquam levia aut vana aspernatus, nullis precibus induci potuit, ut permitteret in publicum exire. Excusabat, autem, se, juvenili quidem ætate ociôque Academico, hujusmodi quædam, proprii exercitii et oblectationis gratiâ, composuisse ; sed nunc, quasi nugas inutiles rejicere, abdicare, nec dignari ut suo nomine unquam sub aspectum hominum veniant.

Hinc factum est, ut hoc opusculum, verè elegantissimum ac jucundissimum, diutiùs tenebris obductum delitesceret, et indignis caliginis vinculis teneretur, ne litcratorum orbi innotesceret : donec ego, quem author ipse, pro suâ mirificâ humanitate, amici et familiaris loco habebat, bellissimi felicis ingenii partûs infelicem sortem miseratus, omnibus modis et rationibus quibus poteram, quærebam et tentabam, ut eundem carcere suo eximerem, et in libertatem lucémque vindicarem. Cùmque probè perspexissem authoris animum adeò fixum et obfirmatum, ut nullis amicorum petitionibus, rationibus, aut suasionibus à suâ sententiâ moveretur ; nec jam spes ulla restaret, ut novus hic mundus mundo nostro recluderetur ; sanctas sanè amicitiæ leges potiùs movendas duxi, quàm ingenuos cunctorum ubique eruditorum animos dulcissimo hujus fructu gratissimâque voluptate perpetuò privandos esse.

Itaque, ut, quam ipse hinc dulcedinem gustaverim, studiosis omnibus percipiendam præberem, consilium cepi communicandi cum aliis, quod antea me solum penes erat. Sed, priùsquam auderem rem aggredi, multum temporis elapsum est. Hærebam, enim, animo : quia, et audacius factum videbatur ; et charissimi viri, cujus amicitiam semper maximi mihi faciendam statueram, offensam, prout debui, metuebam. Ad postremum, verò, rei pulchritudine victus et captus, cùm existimarem nihil damni aut dedecoris inde posse authori redundare, sed multum potiùs benevolentiæ et famæ, plurimum verò utilitatis et voluptatis literatæ Reipubl. necessariò manare ; non potui mihi ampliùs temperare, quin, amotâ omni hæsitatione, exemplar hujus operis, quod ratione amicitiæ nostræ mihi erat creditum, custodiâ meâ emitterem, et typographorum manibus traderem.

Atque, hoc tandem modo, meâ curâ industriâque, nonnullo etiam

discrimine, aperitur tibi, Lector, Novus Orbis, tam diu occlusus et obseratus.

In cujus beneficii mercedem, hoc unum abs te peto et obsecro, ut si quid hinc gratum et jucundum perceperis, velis pro me intercedere apud authorem, quem ægrè laturum vereor, ad sedandum ejus animum, ne ob facinus admissum iniquius quid in me decernat : sed, potiùs, ut, justis adductus rationibus, factum meum benigniùs interpretetur ; meque in solitâ suâ gratiâ adhuc retineat ac conservet.

Ita valeas, Novóque Mundo, quem expectas, lætè fruaris.

GULIELMUS KNIGHT.

ITINERIS OCCASIO,

ET

Προπαρασκεύασμα.

Quæ mihi cum peregrinis omnibus necessitudo quondam intercesserit, et satis norunt Academici nostri, et ipsorum libri *Φιλιάτικοι* et literæ etiamnum abundè testantur: sive huc me illud impulerit Homericum,

——— πρὸς γὰρ Διός εἰσιν ἅπαντες
Ξεινοῖτε, πτωχοῖτε:

seu, potiùs, præter suavissimos illorum mores et ingenia, innata mihi quædam animi sitis et titillatio, à summo discendi studio profecta: neque, enim, quid illustre tulit ulla nostri orbis regio, quod me, jam tum verè Atheniensem percontatorem, diu latere potuit.

E reliquis, postquam mihi multus sermo cum meo Petro Beroaldo, Gallo, et Adriano Cornelii Drogio, Belga, de peregrinationis utilitate subortus fuisset; in quo non injucunda legum, morum, linguarum, urbium collatio amicâ quâdam lite agitata est; "Ego verò," inquit Beroaldus, "adhuc nescio quid sit illud peregrinari. Nam si limen patrium transilire, terram tuæ proximam calcare, fretum aliquod angustius aut flumen (putà Twedam, Rhenúmve) transnavigare, hoc sibi nomen, ut vulgò fieri solet, adsciscat: cùm tamen eodem cælo, iisdem fruare sideribus, vixque mutatam soli faciem animadvertas; non video quid in se durum, aut quid nobile, complectatur. Me jam chari parentes, et tot Montalbanæ amicitiæ, velut longiùs absentem, solicitè domum revocant: ego me, interea, vel præter abstrusiorem Socratis sententiam, domi biennium hoc egisse puto: quantillo, enim, distat à Montalbano Lutetia, à Lutetiâ Caletum, à Caleto Dorobernium! Sanè, ubi terram ipsam cogito, ulnam mihi fortè unam videor; cùm tabulam geographicam, latum digitum; cùm, verò, cælum intueor, nihil quicquam promovisse. Nec video quì mihi minùs Europa quàm Gallia patriæ nomen mereretur: nam, si linguarum varietatem spectes, quis nescit quot in orbe hoc Europæo provinciæ, totidem ab unâ Gallorum gente, et sono et origine penitùs discrepantia sermonum idiomata usurpari? si mores et ingenium populi, en tibi hîc orbis, non quidem nostri, sed planè universi expressam imaginem, dum unaquæque provincia in gentis

vicinæ mores habitúsque; non secus ac polypus piscis in saxi sibi adjacentis colorem transformatur."

"Atqui nos," inquam ego, "invidemus tibi, seriò, Beroalde, quam tu tantopere contemnis peregrinandi licentiam: qui, miselli homines, testudinum more, domunculis nostris infixi hæremus; dum tu orbis totius delicias liberè intueris, et jam animo benè saturo despicis et conculcas. Si liceret mihi modò Alpinam nivem vel Pyrenæas umbras contueri, quantum ego hoc meis oculis, ocio meo gratularer! ubi quicquid viderem et audirem, documento mihi foret, recentique cognitionis accessione avidum hoc pectus locupletaret."

"Quanta sibi, mi hospes, promittunt absentes!" respondet Beroaldus, "quànique vana spes lactat sæpe inexpertos! Hâc ego me opinione, domi quondam latitantem, fovere solebam; quam nunc semel meis finibus egressus, inanem comperi ac ociosam. Facilis, enim, est in tantillâ profectione satietas, rerúmque vel non antè visarum novitas opinione rarior. Ita namque parùm à nostris discrepant aliena, ut vel ea, quæ nunc primùm oculis nostris occurrunt, nova tamen videri non possint. Et quid, quæso, est in tam probè notis remotísque parùm terræ partibus, quod homini cordato, minùs tabularum usu et peregrinorum sermone, quàm suis itineribus innotescat? Britanniam vestram descripsit Camdenus: hunc qui legerit, quidni de singulis urbibus ac villis, fluviis et quotquot uspiam cernuntur antiquitatis monumentis, aut stupendis naturæ operibus, absens disceptare possit, non minùs profectò accuratè, quàm qui singula suis oculis perlustrârit? Et quæ tandem pars Europæ, suorum laboribus ac typis illustrata, exterorum oculis minùs patescit? Mores verò populorum si quis desideret, et illi communi quâdam ratione satis noti sunt universis: neque tamen ita sibi constantes, ut singillatim possint cujusquam vel oculis vel calamo comprehendi. Audiant vulgò Galli temerarii; Hispani, arrogantes; bibaces, Germani; Britanni, πολυπράγμονες; Itali, molles; Suevi, timidi; Boëmi, inhumani; Hyberni, barbari ac superstitiosi: quisquámne hominum ita plumbeus est, ut existimet Galliam vix quenquam prudentem, Hispaniam pusillanimum, abstemium Germaniam produxisse? Fallunt, mihi crede, qui animorum compositionem et efformationem morum ita totam cælo tribuunt, nihil ut propriæ cujusque indoli, nihil semini parentis, nihil denique educationis rationi relinquant. En tibi has ipsas Musarum ædes, sub quarum benigniore umbrâ nos feliciter hoc ocio fruimur philosophico: finge tibi ex Italis, Hispanis, Gallis, Danis, Belgis, Polonis, coaluisse pulchellum hunc studiosorum numerum: putásne majorem ingeniorum varietatem inter ipsos, quàm solos vestrates, posse comperiri? Quoquò igitur te vertas, non video, aut cur hoc tam compendiarium ac verè sesquipedale iter peregrinationis nomen mereatur; aut quid nobis istinc commodi (modò illustrium doctrinâ virorum, Whitakeri, Rainoldi, Junii adspectum excipias) itinerantibus demum emergat. Ego, certè, Draconem ac Candisium vestrates, ac Sebastianum Delcanum Portugalum, verè dixerim peregrinatos, qui totum hunc orbem, itinere quidem navali, non ita pridem permensi sunt. Neque, verò, nomen hoc invidebo

vel Christophoro Colono, qui Occidentalem Indiam, vel Ferdinando Magellano, qui Moluccas, vel Francisco Pizarro et Almagro, qui provinciam Perüanam, vel denique Hugoni Villobeio, qui terram Arcticam primus aperuisse fertur; nec illi demum quisquis fuerit, qui vel novos orbes periculosâ disquisitione invenerit, vel nuper inventos excoluerit. Et, sanè, (licet enim coram vobis tutò fateri) nescio quid mihi mens mea suggerit heroïcum, audere aliquid in hoc genere, quod et hæc ætas stupeat, et posteri nepotes gratâ semper memoriâ recolendum censeant."

Tacuit hîc Beroaldus; et erubuit, acsi aliquid sibi vel audacius vel secretius excidisset.

Cùm Drogius, arridens leniter, "Siccine verò," inquit, "Beroalde, quod tamen ne profari quidem ausus? vel num fortè tibi spes suspensos diutiùs auditorum animos, curiosæ anxiæque inquisitionis eculeo, torquere aliquandiu? vel, denique, num arcanum hoc modestius, quod in pectoris tui intimo conclavi hactenus delituit, egressu primo tot auribus propalari timet? Quicquid sit; en tibi candidam frontem, aures bibulas, fida pectora: nusquam tutius, nusquam opportunius, tam ardui cœpti consilium prodibit in hanc lucem."

"Pol, tu malus es interpres silentii," respondet Beroaldus, "quin illud potiùs conjecturis tuis ultrò immisces, Drogi: quòd, cùm res magnæ non sine magno apparatu longísque præfationum ambagibus, ut viri principes non sine numeroso stipatorum agmine, prodire soleant; ipse rem longè maximam, unius anni prolem, derepentè absque omni præmonitione nudam in medium protrusisse visus sim. Consilium, quidem, istud vobiscum communicare, jam mihi olim ab initio certò decretum erat: quod, tamen, gradibus quibusdam facere volui, et non sine opportunâ animorum præparatione; sine quâ, novi quàm ingrata et insipida videantur, etiam quæ prudentissimè sunt instituta. Nunc, verò, rem totam, ni suspectum vobis velim amorem meum, intempestivo sermone præcipitare mihi necessum video. Faciam, igitur, herclè, citiùs aliquantò quàm sperabam; sed non minùs profectò lubenter: fingite vos, modò, ne quid desit, longam προφασιν, quam ego mihi proposueram, ordine suo antecessisse. Ægrè me semper habuit, quod in tabulis geographicis usque mihi occurrit, "Terra Australis Incognita:" et, sanè, quis hæc, non planè excors, sine tacitâ indignatione legat? Nam si Terram esse norunt, si Australem, quomodo tandem Incognitam asserunt? et, si incognita sit, quìd mihi illius formam, quìd situm unanimes geographi depinxerunt? Ignavi homines, qui quod esse aiunt, se tamen ignorare fatentur! et quousque tandem desides nescire non pigebit, quod à nobis cognosci quadantenus profitemur? Certè, si nemo unquam

——— Fragilem truci
Commisisset pelago ratem *,

non deforet nobis aliquid, quo pertinacem hanc (quam nos, boni viri, neutiquam dissimulamus) inertiam excusaremus: nunc, verò,

* Horat. lib. i. Od. 3.

cùm undique mare pateat ac tellus; nec quis ferè sit è plebe nautarum, quin ventos, freta, syrtes, portus totius orbis catè norit; apage hanc nimiùm supinam ætatis nostræ socordiam, vel timorem certè plùs quàm fœmineum, et inanem ὑποψίαν, quæ nos alio orbe spoliat non invitos. Nam quod præterea velum obtendemus huic inscitiæ? quid dubitamus? quid formidamus? umbras? nos ipsos? Ibi cælum est: ibi terra: sunt proculdubio et homines, fortasse nostris non parùm cultiores. Quis inter Chinenses tantum acuminis solertiæque expectâsset? quis tot artes, tamque multijugem rerum omnium scientiam? qui, dum nos Musas omnes in hoc Occidentali gurgustiolo inclusas putamus, rident, nec immeritò, quicquid uspiam præter se hominum est: aiuntque se solos verè oculatos; Europæos, unioculos esse; reliquos, quotquot sunt, mortales, cœcutire *. Vel, si nemo sit, turpe est sapienti queri solitudinem, turpe metuere. Ista sæpe meditanti ingenuum mihi quendam calorem flammámque in hoc pectore excitavit indignatio; atque hinc orta, quod ab aliis neglectum video doleóque, magnamina vulgóque altior audendi cupiditas."

"Magnum quiddam," Beroalde, "moliris," inquam ego; "et vix operæ mortalis: in quo quicquid fiat, gratulor tibi mentem hanc sanè altam, et te dignam. Sed oportet meminisse, res magnas, quæ, te judice, sine multis verborum præludiis proferri non debent, ut feliciter suscipiantur, majore quidem cogitationum apparatu indigere. Satin' ergo proposuisti tu tibi facinoris tanti pericula, sumtus, difficultatem, spem, exitum, omniáque inter se collata, æquâ judicii trutinâ probè librâsti? Cælum est, inquis: at quod tu, fortasse, vix, præ continuis tenebris, intuebere. Terra est: quam tu, fortè, ob serpentum ferarúmque frequntiam, calcare non audebis. Homines sunt: at quorum tu consortio carere malles. Quid si te Patagonius aliquis Polyphemus medium discerpserit, et jam palpitantem adhuc sentientémque devorârit; ubi nunc es audax orbium indagator? Cogitare ista, quidem, tutum est: cane, si sapis, experiri."

"At tu nescis," respondet Beroaldus, "nescis, hospes, ex adverso meæ terræ incognitæ jacere Promontorium Bonæ Spei. Audendum, scilicet; et sperandum. Illa periculorum spectra terrent imbelles animos, excitant generosos: quorum si habenda esset ratio, nulla nobis regio, nulla urbs, aut domus præter nostram, pateret. Hanc unam ob causam quamdiu latuit Americanus ille orbis; et adhuc credo latuisset, ni Deus nobis serò Columbam cælitùs emisisset, quæ olivæ ramulo ex hâc terrâ decerpto, doceret nos aliquid præterea superesse terrarum, quod undis parùm submergeretur: cujus quàm celebre sanctúmque gratæ posteritati nomen haberi solet! imò, quamdiu terra erit, circumferetur illius effigies, quam nos, non sine honore quodam stuporéque, intuemur: neque sanè mihi minùs honorificum sonat, "Inventor Orbis Novi," quàm istius "Expugnator." Quidni nos idem beet successus, eadem gloria? Neque profectò parùm mihi acuit animum non obscurum illud satísque de-

* Proverb. Chinensium.

cantatum Senecæ Tragœdi vaticinium, quod a nobis adhuc restat adimplendum:

> Venient annis
> Secula seris, quando Oceanus vinculâ rerum
> Laxet, et ingens pateat tellus.

Quid de itineris instituti exitu clarius dici potuit, aut felicius?"

Hìc, interpellans Drogius; "At cave," inquit, "Beroalde, tam altæ structuræ adeò exile et angustum substernas fundamentum. Columbus ille tuus, quicquid tragicus vates hariolatus est, jam olim præstitisse dicitur. Hæc sera sæcula sunt. Patuit, jam dudum, ingens Americana tellus: Quìd tu aliam somnias ætatem, terram aliam?"

"Scio quàm popularis hæc sententia sit, dubito quàm vera," inquit Beroaldus: "et, ni fallor, efficiam ut vel tu planè falsam fateare, vel istud vaticinium fuisse perneges. Nam, ubi futuri temporis omne vaticinium sit; quid si palam evicero Indias Americanas sæculis prioribus innotuisse? ut, hoc modo, Seneca non tam futurum præmonere, quàm quid ab aliis ante se factum docere videretur. Nec quid mihi magis persuasum est, quàm aliquam Occidentalis hujus terræ partem, illam fuisse auream Ophyram, quam Salomonis et Hirami classis trienni navigatione non semel lustrâsse fertur. Etenim, ubi quinque mihi occurrunt pugnantium hâc de re authorum sententiæ; prima Rabani Mauri et Nicolai Lyrani, quæ in Orientali Indiâ ponit Ophyrinam terram; secunda Raphaëlis Volaterrani, etiam et Abrahami Ortelii, quæ hanc Solafam statuit in Oceano Ethiopico insulam, ex incertâ Ludovici, nescio cujus, Veneti relatione; tertia Gasparis Varerii quæ quicquid uspiam terræ Pegusio, Malacca, Sumatra, continetur, hoc nomine indigetat; quarta Francisci Vatabli, cui, teste P. Martyre, suffragatur Columbus, quæ insulam Hispaniolam; quinta, denique, Postelli, Goropii Becani, Benedicti Ariæ Montani, quæ Perüanam hanc fuisse regionem confidenter statuit: ultimæ duæ, reliquarum longè verisimillimæ, pro nobis faciunt ambæ; quarum utra vicerit, ego, quod volo, pariter evicero. Et sanè, quod ad priores duas, illas ita planè sustulit G. Varerius, ut quicquid ultrà adtexero supervacaneum fuerit. Superest, ut quod ille aliis, ipse illi vicissim operæ navarem; docerémque Sumatram et Malaccam, Auream Chersonesum, perperàm ab illo cum Ophyrinâ regione confundi. Satis quidem docent sacræ paginæ classem hanc Tyro-Judaicam, integrum triennium huic itineri insumpsisse: at qui à Mari Rubro ad Sumatram navigant renavigántque, totum iter decimo mense, aut ad summum integro labente anno, conficiunt. Quæ hîc analogia temporis? quæ species æqualitatis? Quid pro se heîc Varerius? fortasse, navigandi artem nondum adhuc tam plenè cognitam fuisse, quàm nunc pridem seris Lusitanorum laboribus; perque hoc tam cæcum et erroribus undique patens elementum, rudes adhuc nautas cursum fortasse parúm rectum instituisse. At unde tandem, mi homo, hæc Salomoni remotissimæ terræ cognitio? Cælitùs, credo, dices. Et sanè credo cælitùs, unde et cætera. Age, igitur: qui regionem auriferam esse

doceret, et adeundi etiam consilium suggereret, an viam non monstraret identidem? Adde quod certum hîc semper itineris spatium statuatur: non citiùs unquàm rediit onusta classis, non morata diutiùs: quod unum maximam longinquitatem loci, non incertos nautarum errores prædicare videtur. Sed et nomen ipsum adhuc clarè pro nobis loquitur: inverte modò literam unam*, sonus idem est nominis utriúsque. Increduli mihi jam planè videmini ac pertinaces, nisi terram hanc Indicam diu ante Senecæ secula satis exploratam fuisse mecum fateamini."

"Vicisti," inquam ego, "Beroalde, scilicet; et jam tempestivè triumphum agis. Esto sanè Salomonis sapientissimi regis operâ auream hanc regionem è tenebris prioribus erutam fuisse, classíque suæ jam tum patuisse; hinccine sequuturum speras toti terrarum orbi æquè fuisse cognitam? etiam remotissimis illis gentibus, quibúscum nihil unquam cum Judæis commercii intercessit? vel, quod multò difficilius est, ejus memoriam ante sera Romanorum secula non potuisse interire? Id, verò, si factum concesseris, actum est de opinione tuâ, actum de vaticinio."

"Sed non ita facilè succumbo, mi hospes," respondet Beroaldus; "cedóque hisce rationum vanis umbris. Imò, potiùs pedem mihi fortiùs figit hæc tua tam opportuna dubitatio. Non, enim, planè silent, indices veritatis, historiæ; sed Ophyrinæ hujus terræ cognitionem ad Romanos usque nepotes propriùs deducunt. Nostris inter Salomonis ævum et originem Carthaginis, centum quinquaginta plùs minùs annos elapsos: at, verò, Carthaginenses, teste Aristotele, (quod nec in ipsâ urbis infantiâ factum crediderim) insulam hanc (nec quæ alia potuit esse) ultra Gades, in Mari Atlantico sitam, post diuturnam navigationem repererunt; legémque tulerunt (quæ ratio est, insulam luculentissimam, ditissimam, nec à Pœnis cultoribus occupatam, nec orbi reliquo tam vulgò cognitam fuisse) ne quis suorum illò deinceps commigraret; veriti, scilicet, ne amœnitate ac opulentiâ loci pellecti cives, aliam istic Carthaginem, patriâ sede derelictâ, meditarentur. Quod cùm à Pœnis Græci acceperint, quis dubitaret ab utrisque Romanos didicisse? Credite nunc, si vultis, amici, ac tam claræ veritati mecum adstipulamini; vel, si mavultis, hæsitate. Mihi certè persuasissimum erit, latere adhuc Senecæ tellurem ingentem; nósque modò audetis ac satagitis, felicissimos exploratores etiamnum expectare. Ecce nunc venio, mi orbis, post tot vota, post tot moras: venio, inquam, spe plenus et fiduciâ; et vel te mundo, vel cadaver hoc tibi, audax impertio. Agite, verò, socii, si quis manet adhuc calor priscæ virtutis, si qua præclarè merendi ambitio, audete hoc facinus: estote mihi comites itineris, compotes fortunæ. Apage frigida illa pectora, quibus nil sapit, nisi quod nihil præ se ferat periculi, nihil gloriæ; quibus nullum placet sepulchrum non suâ obtectum glebâ. "Esuriemus: sitiemus: ægrotabimus: moriemur:" Ignavæ voces, indignæ philosophis! indignæ peregrinis, alterius mundi disquisitoribus, contemptoribus hujus! Nihil, profectò, deest, præter animum. Si viri estis, sumite hunc vobis, et erigite: con-

* פרו—איפר.

tráque imbelles opininum impetus obfirmati, accingite vos ad hoc iter; fortasse, jucundum; certè, præclarum, perque multos viarum anfractus rectâ ducens ad immortalem gloriam. Sin minùs, sedete domi, desides et inglorii. Inveniam ego alios consilii mei fautores sociósque; quibus vos fortassis auspicatissimum cœpti hujúsce exitum serò invidebitis."

Dixit: vultúque paulùm commotiore nos intuens, conticuit Beroaldus. Neque non parùm nos movit, tam vehemens cordati juvenis oratio (cujus ego vix clausulam è mille unam numero), simúlque rerum novarum ac gloriæ sitis. Quid multis? Neque opus est quid hic dubitarit, ille dixerit, fecerit alter, paraverimus omnes seorsim percensere. Diem statuimus: navim conscendimus Phantasiam: solvimus portu; non, tamen, sine hâc conditione humanitatis pariter et officii, ut suos quisque in viâ salutaret, salutatísque valediceret.

Jamque ubi post triduum ad Belgica litora appulissemus, post septimanam ad Aquitanica, surripuère mihi Delphensis villa Drogium, Mons Albanus Beroaldum; utrúmque, sanè, invitissimum: méque, vel ἄπρακτον ἐπέμψασι, meorum cachinnis post tantam expectationem propinandum; vel solivagum viatorem innumeris ignotísque periculis miserè obtruserunt.

Neque, tamen, hæc me terruit insperata solitudo. Perrexi alacer: postque biennium Insulis Fortunatis, litore Africano, Monomotapensi terrâ ac promontorio à tergo relictis, nigellum Crapuliæ caput salutavi.

LIBER PRIMUS.

CRAPULIA.

CAP. I.

Regionis situs.

CRAPULIA * regio ampla; luculenta, quod ad situm: a septentrione, Oceano Æthiopico; ab oriente, Locaniâ † et Viraginiâ; ab austro, Moroniâ ‡ Felici; ab occidente, palude Tryphoniâ §, terminatur: in eâdem ipsâ orbis parte, in quâ monstrosissimus ales RUC || elephantum integrum unguibus suis rapiens deglutiendum, a neotericis geographis depingi solet.

Gleba nimis feraci: cælóque nimiùm benigno fruitur; et cujus ego, non sine tacitâ quâdam invidiâ, sæpius misertus sum, quòd incolas non habeat frugi melioris.

Longitudine, quidem, ad gradum 74. Latitudine, verò, ad sexagesimum porrigitur. A Capite Bonæ Spei 11 grad. distat; totique ferè Africæ ex adverso jacet.

In duas vulgò provincias tribuitur, Pamphagoniam et Yvroniam: quarum altera, magnâ quidem ex parte ejusdem et longitudinis et latitudinis est, quod ominosum nemini videatur, cum nostrâ Britanniâ; altera, verò, cum utrâque Germaniâ. Utraque eidem principi, iisdem legibus subjicitur; nec moribus, nec ingenio, nec habitu adeò dissimilis.

* Notat Crapula vitium, unde nomen huic regioni inditum, alteri scilicet ebrietatis excessu proprium: κραιπάλη enim Græcis, vel à καρὴν ȣ̈ πάλη "lucta capitis;" vel ἀπὸ τȣτὸ κάρηνον πάλλεσθαι, quòd caput vertigine quâdam concutiat vinum resinatum præsertim, ut Plin. l. xxi. c. 2. vel ἀπὸ τȣ̃ πηλȣ̃, quâ voce Poetæ, uti Phocyon ait, vinum significant, vulgò tamen qui vel cibo vel vino se ingurgitant "crapulari" dicuntur. Hinc nos terram hanc in duas provincias partiti sumus: Pamphagonia, nota vox, gulones edacissimos complectitur; Yvronia, à Gallicâ voce "yvre" vel "yvrongne," quæ ebrium significat, "fungos ebriosos."

† Locania Hisp. luxuriam significat; Crapulia proximam, quoniam qui Genio nimis indulgent, in libidinem procliviores sint; "Sine Cerere et Baccho &c."

‡ Moronia huic adjacet, quoniam γαςήρ παχεῖα μὴ τέκνα λεπτὴν φρένα, verè Poeta.

§ Rationem nominis sitûsque quære in descriptione Laverniæ.

|| Qui Genius hujus loci perhibetur, propter voracitatem incredibilem

AMERICA
Meridionalis
AFRICA
Madagascar
Tristan p. Acunu
Das aguilles
Promonto Bonæ spei
Gonzalo Alvarez
Promontorium ingrum
Olim promontor
Terræ Australis
Insula Glacialis
Schlauchberg
VIRGO
Pars
Pyræ
Terræ Aquæfortis
Piscatorius tract
Mythus Lacus
Carian
de S. Cashar
dos arcos
de S. Maria
C. Blanco
St. Domingo
St. Iuliano
Insula Sarpenia
Insula Famelica
Zuckery Colles
GOLOSINI
Septasium
Zardana
Ortulia
Devoracum
Fourmagium
Palatium ducis
Houbelonia
Colles
Taledolium
Kotzanga
Kruglopolis
Suffe berga
Vincellæ plault
Pampelona
Tranbena
Bachera
Cadilla
Chabraa
Lirona
Artocreopolis
Plani ies
Ucalegonica diio
Ucalegonum
Roncara
Tacho
Gorganta
Gola. Hic specus horrendum, et savi spiracula chius, ut olim Virgil. Gollix rouge. Horans orifia semper edens letores halitus nihil ung in hoc descendit quod ad luem postea revierit.
Moron. Pia
MORONIÆ
Fælicis Pars
Sinobræ Campi
Variana ps.

CAP. II.

PAMPHAGONIA.

Terra Gulonum.

PAMPHAGONIA triquetra ferè est, figurâ Δeltali*; non absimilis Ægypto veteri: montosa, collibúsque obsita editioribus: solo pinguissimo; ita ut aves, quæ confertim huc solent pastûs gratiâ convolare, si per menses tres istìc permanserint, præ merâ mole saginâque montes nequeant transcendere, quin neque prosequentium manus evadere; neque, tantillo tempore, cedant pinguedine Ortolanis ac Beccaficis Italorum.

Quod etiam in Scotiâ factum novimus, è frondibus deciduis generari anseres†; quodque honoratissimi pridem legati nostratis testimonio probatissimum est, in Euroboreali mundi plagâ è terrâ crescere agnellum ‡, caulíque innixum, gramen adjacens depasci; quis istic fieri non sibi facilè persuadere pateretur?

Sed et pisces, qui in isto litore frequentissimi, ita voraces sunt (sive pro more populi locíque ingenio, sive quòd honorem sepulturæ magnificentissimæ cum Neronis rhombo § præsagiant) ut, hamo subinde injecto, confluant ubertim; haud secùs ac misellæ animæ ad Charontis cymbam, apud Lucianum: ferróque vel non capti inhæreant (ut carbonarii metallicíque solent funi demisso, ubi calor lucernæ malignum fortè halitum prædixerit) extralíque gestiant.

Adde, quòd portus, qui, si cui alii, huic genti commodissimi sunt, nulli usui inserviant, nisi apportandis recipiendísque eduliis; quæ illi superfluis solent pellibus commutare: neque incolis licet interea, quicquam exportare, quod palatam quamlibet obliquè spectare videatur.

Arbores ibi nullas vidi, nisi frugiferas. Ornos, quercus, salices, et hujusmodi plantas steriles et otiosas oderunt; quippe quæ nil præter umbram nudam et inutilem largiantur. Sepes ibi omnes, quod et in Yvroniâ passim videre est, vitibus lupulis consitæ: illud Occidentales Angli ||, hoc Lombardi ab hâc regione didicerunt.

* Sic Nilus intimam illius terræ partem format, quæ olim Ægypti nomen tulit: unde veteres Ægyptii. Ibidem tanti fecerunt, quòd illius pede exprimi visa est suæ terræ imago.

† "Barnacles:" alii tamen malunt è ligno madefacto diu corruptóque vermiculos, è vermiculis anseres creari.

‡ Si quid natura stupendum proferat, id unum est: pellis illius molissima et ultra valorem ferè speciosa duci Moscoviæ asservatur: dicitúrque "Samarcandea pellis:" nascitur in Hordâ Zavolhensi, agro Scythico. De agno hoc scripserunt Jul. Scaliger, exer. 59. Cardanus, Baro Herberstenius, Libavius tractatu de Agno Vegetabili.

§ Et tua servatum consume in secula rhombum:
Ipse capi voluit &c.
Juvenal. Sat. 4.

|| Salopiensis et Worcestr. comitatus; ubi sepes omnis onusta
Crustumiis, Syriísque pyris, gravibusque volemis.
Virg. Georg. 2.

Jure quidem avito, Frugiona *, terra nunc paulò remotior, hanc sibi regionem vendicat. Ferunt, enim, Saturni ævo, principes Frugionos toti huic orbi dedisse jura, et istic regiam suam posuisse: quo tempore, quòd simpliciores antiqui fagis vescebantur, regio hæc Fagonia dicta est. Jam moribus prorsùs immutatis, ac jugo prioris ditionis excusso, aliquid antiquo nomini adjectum voluerunt indigenæ, et Pamphagoniam appellârunt.

CAP. III.

Prima Pamphagoniæ Provincia.

Friviandæ † provincia, ut à proximis ordiamur, nisi peculiari quodam loci ingenio id fieret, calidior est, quàm ut veros pareret γαζρίμαργες: ultimus enim illius apex, quem alii geographi Promontorium Terræ Australis nuncupant, ejusdem ferè latitudinis est cum australissimâ Castiliæ parte; gradibúsque 42 distat ab æquatore. Incolæ fuscâ sunt cute, pilísque retortis; neque tam molem aut numerum, quàm delicias quærunt.

In hoc ipso promontorio, quod nos à colore Nigrum ‡ vocitabimus, (fumosissima enim regio est; partim, propter frequentissimos loci vapores; partim, propter Terræ Del Fogo vicinitatem, quæ huic à dextris, etiam geographorum omnium consensu aliquantò tamen propriùs, adjacet) urbs est Cucina §, ædificiis satis quidem altis, at fuliginosis olidísque constructa; à quâ deducta quondam colonia fortassis Cacuchinæ nomen dedit.

Celebre hîc Omasii divi ‖ templum est; molis ædepol vastissimæ; mille aris ac focis totidem, iísdem (si Rucales Ferias ¶ exceperis) perpetuis instructum. Cujus in medio, pyramis ultra omnem excelsitatem, quæ manu possit fieri, fastigiata, Memphiticis illis parùm cedens, Cheminea Turris **, assurgit; ac visendum longè belli signum dat circumjacenti regioni: ubi, enim, nostrates, palo †† edi-

* Moronia sola interponitur Crapuliæ et Frugionæ. Nomen hoc, quanquam ad rem vestiariam propriè spectet Varr. l. iv. ling. Lat. à nobis tamen aliò trahitur; derivatum à Frugi, quem Galli significantissimè "Homme de bien" vocant.

† Fercula delicatiora Galli "viandes friandes" vocant; nos, ex aptâ utriúsque compositione, voculam unam fecimus. Hanc, autem, in vestibulo hujus regionis collocavimus, quòd et calore nimio fieri non possit quin palato sint incolæ magis delicato et nauseabundo. Australiores, verò, propter nativum frigus edaciores finiximus.

‡ Ad imitationem Plinii; apud quem bis occurrit "Album Promontorium:" alterum, in Africâ: procem. l. iii. alterum, in Phœnice, non procul à Tyro. l. v. c. 19.

§ "Cucina," Italis Culina est; unde nos Anglicè "Kitchen," adjuti pronuntiatione Italicâ.

‖ Quis fuerit, quære cap. 11. hujus libri.

¶ Statim post solennia, quæ genio loci quotannis peraguntur: respondent, scilicet, hæ feriæ nostrati Carnis-privio.

** Caminus; Gallicè, "Cheminée," forsan a "Chemin," via, quòd fumo muniat egrediendi viam.

†† "Beacons," Angl.

tissimo in monte posito, pice oblito inflammatóque, suos monent imminentis ab hoste periculi; hi, contrà, cessante fumo id faciunt: nam cùm semel furvos in orbes glomerari desierit perennis vapor, indicio est hostes jam appropinquare; Hambrios*, præsertim, qui, præ omnibus aliis, ut cum Apuleio loquar, huic genti formidamina sunt maxima.

Villæ huic plurimæ subjacent; dominiúmque agnoscunt supremæ urbis. Charbona, pagus profectò amplissimus; et, quod nusquam alibi cernes, subterraneus: cujus sterili solo Favillia paulò ignobilior superstruitur. Hanc excipit Tenaille, viculus angustissimus; latissimúsque Batillii; villarum par egregium. A sinistrâ famulantur huic Assadora, Marmitta, Culliera; omnes advenarum frequentiâ nobiles: quarum Marmittam alluit Livenza, fervidus amnis, quem ferunt 24 horarum spatio bis ebullire: non secùs ac fons ille Peccanus Anglorum.

CAP. IV.

Secunda Pamphagoniæ Provincia.

ADJUNGITUR huic amœnissima pars Pamphagoniæ, Tractus Golosinius †, dactylis, amygdalísque, ficubus, olivis, malis punicis citreísque, et nucibus denique myristicis, coopertus: per quem limpidissimum flumen Oglium tacitè discurrit.

Hîc Marza-pane, pulchra urbs, altèque turrita et deaurata; sed nimiùm patens hostibus. Cui imminent Zuckerii Colles ‡: è quorum visceribus dulce nescio quid, albicánsque, et durum effodí solet; vix notum seculo priori §; quale veteres, ex arundinibus Arabicis Indicísque petierunt ‖. Paucissimos hîc videbis ætatis adultæ non edentulos, spiritûsque fœtidissimi.

Seplasium urbecula huic proxima, quæ neminem admittit civem præter solos aromatarios pyxidúmque concinnatores: oppidum Viraginiis probè notum; quippe cui non parum indies cum hoc populo commercii intercedit; præsertim, verò, cum Loçanicis, quæ specûla crystallina solent horum pastillis et unguentis commutare. Istorum arti favet admodùm loci opportunitas, et cæli munificentia: totus, enim, iste tractus, certis temporibus, aromaticis trochiscis, pro more grandinis confertim decidentibus, contegitur; quam ego ἀνάθυμίασιν eandem puto, quoad essentiam, cum aëreo illo melle, quo, verno præsertim tempore, quercus nostrates imbutas sæpe vidimus:

* "Hambre," Hispani Fames est: Insulæ autem Famelicæ descriptionem quære cap. 1, 2, hujus libri. Propriorum nominum significationem, ne marginem nimiùm oneremus, index sub finem libri explicabit: illò lectorem remitto.

† Hisp. "The Coast of Sweet-Meats."

‡ "Zucker," Germanis Saccharum.

§ Galeni ævo vix notum. ‖ Plinius l. xii. c. 8.

solâ differt crassitudine; nam, ubi mel nostrum guttatim spargitur, incrassantur hi globuli intensiore mediæ regionis frigore, et cadendo resultant.

CAP. V.

De Tertiâ Pamphagoniæ Provinciâ.

QUINQUAGESIMO quinto gradu incidimus in Planitiem Leçanicam *, ipsa Pamphagoniæ viscera.

Ubi occurrit nobis, primulùm Cibinium † urbs: quod interluitur Assagionis fluvii aquâ acidulâ. In cujus foro tumulum cernas, ut ego ex literarum vestigiis conjectabam Apicii illius Romani; non elegantem herclè, sed antiquum; cancro marino insculptum ‡. Et sanè fieri potuit, quicquid nobis obtrudat Senecæ fides, quòd celebris hic heluo, postquam majores quàm quos Galliæ suppeditâssent, cancros disquisiturus Africam frustrà petiisset, accepto hujus litoris rumore, huc tandem verterit proram, atque hîc demum crapulâ perierit. Viderint critici.

Prætereo hîc consultò pinguissimos Offuliæ et Lardanæ Campos; elegantissimam urbium Mortadellam, cujus mihi situs impensè placuisset, ni sæpiusculè marinum salem plus æquo saperet; pagum omnium fœtidissimum Formaggium; et, in ipsis Yvroniæ finibus, paludinosissimam Mantecam.

Festino ad regionis totius Metropolin: quæ una, sive structuræ formam, sive mores populi, sive regulas vivendi, leges desideret quis, instar omnium erit cordato lectori.

CAP. VI.

Metropolis Pamphagoniæ: Morêsque Populi.

VILLÆ hîc, sicubi aliàs, paucissimæ: ut meritò conjiceret istinc viator, pagos omnes à civitatibus devorari.

Urbes non tam multæ, quàm populosæ et ingentes: quarum et mater et domina facilè audit Artocreopolis.

Fama est seculo priore duas fuisse civitates celeberrimas, Artopolin et Creatium: quæ (uti mos est potentioribus et locis et hominibus; adeò ut ægrè quidem se contineant, instructissimæ totius orbis Academiæ; utraque mea mater, altera etiam et nutrix, sorores germanæ, ab hâc tam ingratâ lite) de principatu diu multùmque

* Λεκάνη, Græcis Patina est: hæc, ergo, Planities Patellaria.

† Cibin. urbs est in Tractu Danubiano, nunc sub Turcâ ditione; nos significationem spectavimus, non situm.

‡ Volaterran. Antropol. l. xiii.

contendebant. Artopolis vetustatem præ se ferebat: et, sanè, Saturni ævo, parem, imò æmulam habuit nullam. Creatium splendorem jactavit, amœnitatem, et potentiam. Coacto tandem concilio, procerum omnium suffragiis vicit Creatium. Scilicet, illa est hujus ætatis iniquitas, ut quanquam caput ipsi jam olim incanuerit nive senectutis, simplici tamen vetustati nihil censeat tribuendùm, præ superbâ ac præcoci novitate. Illa altera, jam prorsùs neglecta, consenuit: ut nunc ne rudera aut vestigia cernas tam magnificæ urbis; neque Verolamium nostri vatis * justiùs incuset hominum temporúmque injuriam, dum hæc nova nomen sibi cum honore usurpans, utróque exinde duplicato, Artocreopolis nuncupatur.

Urbs, non tam elegans, quàm magna: munita satis fossâ quidem latâ et profundâ, perennis aquæ, quæ et omnes ferè urbis plateas interlnit; in quâ mille cernas æqualiter divisa piscium vivaria; cui etiam cygni, anates, mergi, ardeolæ, querquedulæ, et quotquot aqua nutrit alites, supernatant: id quod ab istis prudenter cœpit Augusta Vindelicorum.

Hæc autem fossa Gruessa dicitur. Muros illi ministrat duplices benignior laniena; ex ossibus pecorum, quæ mactantur indies, ita dispositis, ut majora tibicinum loco totam molem sustineant, minora deinde superstruantur; minima, verò, medium in locum coarctentur; omniáque cæmento, ex ovorum albuminibus confecto, compingantur, miro artificio.

Ædes nec pulchræ; nec, pro aliarum urbium more, altiùs constructæ: ut non opus sit Augusto alicui *τὰ ὕψη τῶν οἰκοδομημάτων κολύσαι* †, "ædificiorum altitudinem intra septuaginta pedes coercere;" quod Romæ factum legimus: nec Senecæ ‡ locus sit aut Juvenali §, de graduum superstructurâ conqueri. *Σανιδώματα* et gradus non curant, non ferunt cives: partim, ob ascendendi tædium; partim, ubi præsertim, quod solent, probè potârint, ob descendendi periculum. Illæ omnes latioribus bestiarum scapulis, tegularum loco, affabrè contectæ.

Urbes ipsorum nullos agnoscunt cives, nisi qui mensam spectant quadantenus. Agricolæ, fabri, molitores, lanii, in municipiis habitant: qui, tamen, ubi ad certam ventris molem excreverint, promoventur in civitatem; in quam nemo admittitur primitus, præter coquos, pistores, caupones, et gravissimos urbis senatores: qui quidem non, ut alibi, propter prudentiam, aut divitias, aut prolixiorem barbam; sed, propter abdominis mensuram, quotannis ritu solenni eliguntur; et quò quis magis crescit, illò provehitur altiùs: ita, quosdam vidi ab infimæ et obscurissimæ urbeculæ mœnibus, suo quidem merito, nobiliore adhuc donatos civitate; tandémque in urbium celeberrimâ, senatorià dignitate auctos; qui, tamen, ubi vel morbo (quod sæpe fit) vel ætate, statuto macilentiores evaserint, unâ cum carne pristinum honorem amiserunt.

Plateæ, quod in tam incuriosâ urbe mirabar maximè, stratæ mar-

* Spenser. Ruin. Temp. † Strabo. Geog. l. v. ‡ Lib. iii. Controvers. § Sat. 3.

more: tum, quòd uti conjectabar, paulò laboriosiùs sit, neque prorsùs careat periculo, ob inæqualitatem lapidum pedes altiùs elevare; tum, uti sellæ senatoriæ faciliùs promoveantur: neque, enim, pedibus unquam, aut equis, aut verò lecticis, ponderis causâ, forum petunt, vel publica convivia; sed sellis quibusdam amplissimis, rotularum quatuor gyris, hàc illàc trahi solent; præsertim, hoc modo domum sedilibus suis affixi nutantes spumantésque reducuntur.

Ad quatuor urbis rotundæ portas, totidem, suis vicibus, indies sedent senatores. "Buscadores *" appellant; intrantes et exeuntes quosque sedulò exploraturi: exeuntes, quidem, num fortè jejuni prodire ausint, quod ex ventris distensione facillimè conjiciunt; reque jam comprobatâ, reos duplici cœnâ mulctant: intrantes, verò, quid secum ferant reduces: nec, enim, licet cuiquam, aut non pleno ventre exire, aut redire non plenâ manu.

Singulis mensibus quod ex legis præscripto illis non herclè reluctantibus indicitur, stata agitant convivia, quibus præstò sint oportet omnes urbis senatores, de publicis negotiis finito jam prandio, nec enim licet impranso cuiquam ferre suffragium, deliberaturi. Pythonos-Come † prætorio nomen est. Sedem suam quisque novit; et matulam habet, in arculâ sibi propriâ reconditam. Ubi, postquam se vino calidissimo et acrioribus condimentis paraverint, suo quisque ordine discumbunt. Cupedia delicatiora in primâ mensâ semper apponuntur: stultum, enim, putant optima ferculorum non maximo appetitu devorare. Nec illis licet, quod nobis usitatissimum est, apros, oves, capras, agnos, varias in partes dissectos apponere: sed, quod à veteribus fortè Romanis didicerunt, integra animaliâ machinis quibusdam patinariis, quales apud Petronium legisse memini, sudantes ministri apportant. Ante sex horas nemo surgit sine piaculo: diu, enim, et paulatim esitant bibúntque; ob eandem planè causam, quâ fretus ille olim famosissimus heluo ‡ collum sibi gruinum optâsse fertur. Discedendi, verò, tempus hinc metiuntur: ostium habent in prætorio, satis vel amplissimo jejuni hominis abdomini accommodatum; per cujus angustias intrant adventantes convivæ: illàc tentat quisque, finitis jam epulis, exire: si hæret, aliorsum emittitur; quòd si æquè facilè ac pridem jejunus evaserit, moram illi imperat Morum Magister, et introductum denuo quamlibet invitum cogit discumbere, donec exeundo non sit: cujus quidem exemplo Wilfrediam acum §, lepidum examen sanctitatis, Catholicis hodiernis innotuisse putârim.

Hortos ibi habent multorum profectò jugerum: sed invenustos; quíque ultrò cedant Adonidis, Alcinoi, aut verò etiam Langianis. In quibus frustrà es, si expectas areolarum nitelam et ordinem, aut pulcherrima florum pigmenta: consita hîc potiùs cernes omnia ra-

* Hisp. Inquisitores.

† Locus in Asiâ, ubi primo adventûs sui tempore advolant ciconiæ; et eam, quæ ultima advenit, laniant. Plin. lib. x. c. 23. Idem Solinus, alii perperàm Phririonis-Cumen legunt. ex Strabone.

‡ Philoxenus, ut Arist. in Ethicis.

§ Olim nostratibus in "Castro de Bever."

phanis, allio, bracteolis, muschatísque melonibus, quos hinc petiit lautior Italia; quantum epulum possit centum dare Pythagoreis.

> Illic videres frutrice nobili caules,
> Et utrumque porrum, sessilésque lactucas,
> Pigròque ventri non inutiles betas *.

Sed et Ptochæum hîc publicum est: in quo quotquot hydropem, aut podagram, aut asthmaticam passionem edendo ac bibendo contraxerint, de publico aluntur. Sed qui edentuli jam facti sunt præ senio, vel temerâ et incautâ masticatione, in Sorboniam Insulam relegantur.

Habet quidem, mancipiorum instar, vernas plurimos quisque ditiorum; agris, hortísque colendis, vilioribúsque officiis deputatos: qui, tamen, ubi ad justam magnitudinem pervenerint, donantur libertate.

Si quis è nobilissimis regni proceribus crapulâ interierit, is demum (putà totus è selectissimis dapibus conflatus) servis propinatur deglutiendus, neque fas est tot delicias tam supinos perdere.

Viri ad miraculum crasso corpore, obesóque; neque ille dignus est quem clauso labello salutes, cujus mentum ad medium usque pectus, omentúmque ad ima genua vix dum propendeat. Nec aliter se habent fœminæ: quarum formam Italæ aliquantulum, sed maximè omnium Barbaricæ †, imitatæ sunt: ut ne nubere quidem permittantur virgines, donec, publico examine facto, mammas suas mento parùm demisso contigisse viris constiterit.

Nudi ferè omnes incedunt: neque vestis illis curæ. Solis magistratibus, quique notæ melioris, togis uti licet, ex illorum pecorum coriis, quæ soli suis ipsorum faucibus vorare uno accubitu potuerunt. Singuli, tamen, cultellum unà cum latissimo cochleari dextro brachio appensum gestant. Ante pectora modò, juxta Virgilianum illud "sola ferunt tonsis mantilia villis;" quibus, ne quid pereat, guttulas decidentes excipiant; oráque abstergeant: illa, verò, usu nimio lævíora ne an nigriora fuerint, vix judicârit oculatissimus spectator.

Tardissimo sunt ingenio, et ad omnes scientias ineptissimi: qui, tamen, quot curant artes, callent.

Scholæ tantùm illîc aperiuntur popinatoriæ; in quibus omnis juventus edendi, bibendi, scindendíque scientia statim ἐξ ἀπαλῶν eruditi solet: quibus Archisilenius quidam, exquisitissimus heluo, tunc temporis præficiebatur; prælegítque, grammaticæ loco, fragmina quædam Apiciana ‡ Instar bibliothecæ, publicum est cantharorum repositorium; in quo omnes scyphorum ordines gradúsque, per certas classes, disponebantur. Pocula, fercula libri sunt; minora, tyronibus; adultis, majuscula: huic cyathus, triens illi, alteri sextarius; gallina huic, illi anser, tertio agnus, apponitur aut perna.

* Mart. lib. iii. Ep. 47.
† Barbaræ fœm. catellos edunt, pinguescendi studio.
‡ Test. Suidas hunc libros de gulâ scripsisse.

Neque unquam feriandi datur licentia, donec totum quisque pensum absolverit. Quòd si qui septenni ingluvie parùm profecerint, exulant illico in Famelicas Insulas; neque fas istìc morari diutius: quin et huc relegantur medici, et quisquis diætam cuiquam præscripserit.

Quisquis ægrotat, quantumvis refragante Asclepiade, radiculam edit, quod jubet Celsus; et paulum calidæ imbibit, vomitat, et purgatur illico: quodque egeritur hoc modo, res fisci est.

Ferina caro maximis ibi in deliciis; quam, tamen, venatione captare nequeunt: retibus tantùm ac laqueis damas ad se ultrò venientes implicant. Sed et suem animalium omnium et utilissimum reputant et optimum *: sive ob quandam morum similitudinem, quam norunt mensæ soli à naturâ comparatam; sive quòd cibo non herclè lautissimo saginata, omnium nutriat impinguétque citissimè.

Quis, denique, crederet cum tantâ rerum profusione parcimoniam posse consistere? quàm, tamen, (hîc fateor pessimè locatam) in minimis quibúsquè frustulis, ossibus, micísque servandis, observavi maximam. Ideo canes non alunt, non felem, non accipitrem, nec quid præterea carnivorum: imò, cùm quis columbam capúmve sibi parari curat, grana jam cruda et in imo ejus ventriculo diu sepulta erui jubet, et reliquis apponi; quod ab illis Veneti hodierni opportunè didicerunt.

Quinimo si quis ad putredinem usque vel tantillum cibi apud se servârit, statim religatur ad palum: excepto quòd ferinam licet reponere, donec lanugine quâdam obducatur; et, quod vix præ nauteâ memorare possum, caseum vulgò tam diu servent, dum totus in vermiculos resolvatur, et tum demum viva animalcula ipsam putidissimi cibi putredinem, paulo sacchari adspersa, nimis avidè vorant delicatissimi epulones; quem sanè pessimum morem demiror Germanos inferiores istinc mutuatos.

Fluminibus abundat regio; quæ incerto motu fluunt refluúntque, pro egestionum infinitâ copiâ: sed semper ineunte Januario, et Februario exeunte, ripas prætergrediuntur, et minantur vicinis pascuis.

CAP. VII.

Bella Pamphagonum.

Cum duplici quidem hoste Pamphagones ἄσπονδον πόλεμον gerunt; Insularibus Famelicis sive Hambriis, et Frugioniis. Illi non procul siti ad Occidentem in Æthiopico Oceano, ut suo loco narrabimus: hi remotiores aliquantùm, interpositâ Moroniæ parte maximâ, aliquâ Viraginiæ.

Narrant historiæ Hambrios, inito cum Larciniis fœdere, terram

* Plato Comic. apud Clement. Alexandr. Stromat. 7.

hanc invasisse sæpius, semel verò vicisse : quo tempore incolæ sylvis et caveis quibusdam subterraneis miserè sese abdiderunt : donec loci numina, precibus illorum votísque tandem commota, novam gentem suis ipsorum faucibus interemissent ; tantum, enim, ipsi post tam subitam mutationem ingurgitarunt, ut, morbis inde contractis, ad unum omnes intra triennium ultrò perierint.

Sæpe etiam, sed frustrà, pedem hîc suum figere tentârunt incolæ veteres, Frugionii ; qui, tamen, uti fortuna deteriorem plerunque in partem vergit, nimiùm felici Pamphagonum successu repulsam passi sunt.

Ad bellum prodeunt ; anteriore quidem parte, nec enim se possunt fugâ liberare, coriis bovillis, pellibúsque lanigeræ setigeræque pecudis, villísque caprinis induti : ut armentum tibi aliquod à longè intuenti adaquatum duci videretur. Verubus furcísque culinariis armati ferè omnes : sunt, tamen, qui balistas arcúsque è boum maximorum costis gerant.

Sed Yvrones, nati magis ad bellum, mutuas, ubi opus est, istis suppetias ferunt : sine quorum opportunis auxiliis, Pamphagones, proculdubio, diu antehac succubuissent.

CAP. VIII.

Ucalegonium, urbs libera.

Sed adhuc intacta mihi, non tacenda tamen, Ucalegonium * ; libera civitas, ditionis amplissimæ, in ultimis Planitiei Lecanicæ finibus, Moroniam versus, constituta : quâ nullam ostentat Pamphagonia, vel magis antiquam, vel stupendam magis : cujus, uti fertur, cives quovis monacho feliciorem vitam degunt ; quippe suppetit istis quicquid usui esse possit abundè.

Inprimis, munitissima est ipso situ loci, planêque inaccessa ; ut inanes hostium insidias et incursationes meritò ridere possit : insidet, enim, altissimæ rupi maximèque præcipiti, per milliaria Germanica decem continuatæ ; per cujus cavam vallem Oysivium, flumen an stagnum nescio, lentissimo pede serpit †. Unicus tantùm patet incolis ascendendi locus, via unica : nec illa gradibus quibusdam, uti fieri solet, sinuosis ; sed, qui puteorum mos est, demisso fune ac corbe viminеâ.

Alimentum istis suppeditant aves huic loco peculiares, nec visendæ aliàs. Gutiges vocant accolæ ; fulicis non absimiles : idque triplici modo : nam, præter carnem suam et ovorum congeriem, maximâ piscium copiâ, prolis enutriendæ gratiâ nidos suos instruunt indies, ferèque obruunt ; quin et foco perenni inserviunt aggesta ista-

* Villa otiosa, Ucalegon ille Virgilianus, dictus ab ἐκ ἀλέγων, "parùm curans ;" ut nos olim docuit noster Dunæus in suis lectionibus.

† Hæc ferè omnia cernantur in castello quodam apud Scotos.

rum nidis virgulta. Quid ultrà desideres? etiam plumis mollissimâque harum lanugine lectos sibi conferciunt cives.

Pars interior vitem producit generosissimam, lætámque segetem: nec quid aliud est, quod Ucalegones vel non habent, vel non curant.

Hîc ergo incuriosissimè agit ætatem populus; vel, Apuleiano sensu, verè incuriosus *: cœnant, dormiunt, surgunt, prandent, recumbunt. Exulant, lege Sybariticâ, non modò Galli omnes, sed et omne genus artificum: agricolas, enim, soli hîc agunt porci, quod antiquitùs factum Ægyptiis; nec reliquis est opus. Sunt, tamen, ditioribus ministri: quorum alter expergiscentis oculos aperit lentâ manu; alter edenti ventulum facit flabello; alter frusta hiantis ori immittit; excipit alter urinam; alter cingulum solvit nectítque: domino sat est ingestum ori cibum mansitare, digerere, egerere.

Sub Ucalegonii præsidio delitescunt et aliæ urbes, iisdémque fruuntur privilegiis, Lirona † et Roncara ‡; nisi quòd ferè semper dormiant cives, et, quod de ursis Plinius, tam gravi somno premantur, ut ne vulneribus quidem excitari queant; mirúmque in modum hoc veterno pinguescant.

CAP. IX.

Leges Regni.

Pythonos-come prætorium, profectò amplissimum et fenestris undique patentissimum, in ipso propylæi frontispicio, aureis literis scriptum, exhibet Σχολῇ καὶ τάξει §. Mediæ verò columnæ appensas sacras legum tabulas; in hanc ferè sententiam:

1. Μονοσιτία scelus esto.

2. Ferculum paterámve plenam qui temerè dejecerit, vasculum juris brevissimo cochleari, ad talos positum, rectus absorbeat.

3. Nemo solus edat, ne privato domicœnio impunè violet mensæ aut leges: in plateis discumbunto cives, aut propter fenestras undique adapertas.

4. Integras quatuor horas quisquis à somno jejunaverit et defraudaverit genium, bis cogatur cœnare.

5. Ore jam pleno, recto dignito respondisse sat esto.

6. Læsæ majestatis reus fame pereat: culpæ levioris dente mulctator.

7. Coquorum quisquis ita malè tractaverit opsonium ut edendo non sit, palo publico suffigatur: juxta quæ appendatur caro semi-

* "Agnum incuriosum" dixit, pro pingui. † "Liron" Hisp. Glirem sig.

‡ "Roncar" Hisp. a Latinis, Latini verò à Græco ῥέγχειν, *stertere*, petiverunt. Plin. l. viii. 36.

§ Pars sententiæ Synesianæ: τὸ θεῖον σχολῇ καὶ τάξει βαδίζει. Sub quo carmen, linguâ Pamphag. "Gaudentum locus est: procul hinc discedite tristes." Quale scriptum Bononiæ est, in foribus prædii Casaltutulæ.

cruda vel semiustulata, donec misertus quis famelicus spectatorum totam comederit.

8. Eructare non liceat modò, quod Cæsarum nonnulli decreverunt *; sed honori sit: quique maximè viriliter, clarè, et strenuè ructaverit, symposiarcha proximi convivii ordinator.

9. Quisquis †, dum cingulo tentatur, spiritum continuerit, inhabilis ipso facto redditor; et per totum diem jejunus carceri damnator, ita quidem cancellato, ut reliquos proceres possit epulantes contueri: quod supplicium nonnullis fuit capitale.

10. Quantum quisque comederit, commensalis hebdomadatim ad prætorem deferto; ut, si præscripto minùs absolverit, pœnas, quibus dignus est, luat.

Qui levissimè peccaverint diem totum carceri includuntur, quem illi Templum Famis appellant: contrà quàm nostrates suum בת להם! Illud extra urbem positum, ut Æsculapii apud Romanos: non salubritatis gratiâ, quod de illo Plutarchus; sed ne istuc damnati vel aurâ culinariâ vescerentur: cujus parietes vivis omnium ferculorum figuris, quæ frustrà moveant captivorum appetitus, accuratissimè pinguntur; unde Cubicula Meditatoria petiverunt hodierni Jesuitæ.

Nummis non utuntur: neque, enim, tanti faciunt mortua hæc et insipida metalla; sed, quod antiquitùs factum docet Aristoteles ‡, solâ mercium commutatione venditiones emptionésque rerum peragunt. Ita duo passeres, sturno; sturni duo, turdo; duo turdi, gallinâ; gallinæ duæ, ansere; duo anseres, agno; duo agni, vitulo; vituli duo, capro; capri duo, vaccâ, valere solent: quod et in oleribus piscibúsque fit, stato quodam pretio: nempe id unum curant ædiles, ne quis aut malas merces obtrudat emptori, aut debito plus exigat.

CAP. X.

Religio Populi.

JOVEM horrent: quòd, illo tonante, vinum acescat; et quòd, imbre intempestivo, fruges suffocet.

Tempori Deo, putà rerum omnium edacissimo, ædes illîc vidi structas eleganter: in quibus Saturnus, filiorum suorum tumulus, arte mirâ cælatur.

Pridie cinerum sacra faciunt Genio Loci, cujus ferè solius agnoscunt numen: qui, formâ maximi voracissimique alitis (RUC appellant incolæ) conspicuum se præbet quotannis, expectaturus suorum vota. Huic illi crudas offerunt hecatombas, hoc modo.

Vasta planities Lecanica est, ab australi parte montibus undique circumcincta. Huc convolant, certo die, incolæ ad unum omnes; ducúntque secum innumeram vim omnis generis pecorum, jumen-

* Sueton. Claud.
‡ Polit.
† Rationem hujusce legis quære capite sequente.

torum, alitum. Elephantos, rhinocerotes, camelos, quos in hunc diem saginant (neque aliter moris est tam inutile genus animalium servare aut pascere) boves procerissimos, apros, oves, capras, quin et aves quotquot sunt nudas atque deplumes; quasique includunt in spatiosissimam hanc caveam. Ipsi, per montium latera, velut theatri alicujus gradus ordine dispositi, flexis genibus expectant sui numinis adventum.

Tandem, ingenti clangore, ac confusissimo strepitu et ronco, à longe conspicias sacrum alitem, aduncо rostro, falcatis unguibus, oculis micantibus, mirâ catervâ harpyiarum, corvorum, vulturum, accipitrum undique stipatum. Advolant horrendo stridore; et jam, ad instar densæ nubis, vallem subjacentem numero et pennarum umbrâ tegunt, solémque et cælum adimunt. Ter circumvolant planitiem, dum incolæ exclamant, precantur, tremunt, gratulantur.

Dux avium animadvertit sibi prædam; et, ex toto agmine, seligit quicquid palato maximè arriserit. Nunc duos boves, nunc elephantum rapit. Dein statim alites reliqui, pro suo quisque modulo et appetitu, in reliquum agmen irruunt: hunc vitulo, illum agno, apro alium, alium ansere vel cygno videas onustum. Quo subinde facto, omnes, non sine canorâ populi acclamatione, avolant *, et intuentium oculos effugiunt.

Quicquid superest, quod sanè plurimum ut sit necesse est, illo ipso die à populo istic discumbente consumatur jubet pietas: quo sic se nimiùm replent, ut, per dies ferè quadraginta, carnem fastidiant; et exinde piscibus, sed sumptu longè majore vino coctis conditísque, et dapibus Golosiniis, vescantur; cùm ut se recreent aliquantulum tantâ ferculorum varietate, tum ut eo acriore animo carnem diu neglectam aggrediantur. Unde religiosam Quadragesimæ observationem in regionibus Pontificiis etiammum crediderim invaluisse.

CAP. XI.

Electio Magni Ducis.

Festino ad palatium Magni Ducis: quò me duxit meus Genius feliciter, illo ipso die, quo novus princeps, pro more regni, creabatur.

In isthmo planè medio inter utrámque provinciam, sita est arx longè augustissima: quam ferunt olim struxisse Omasium quendam gigantem, vastæ molis; parem non illi, cujus effigiem nostrates academici è vicino colle excisam invisunt et admirantur; sed illi potiùs quicumque fuit hominis monstro, cujus binos dentes maxillares è puteo quodam Cantabrigiensi effossos vidi, vix humano capite minores; quibus profectò dens ille in Utinensi littore repertus, authore Sigeberto, spontè cederet. Nanus erat, huic homini comparatus, Ores-

* In Larciniæ silvas; ibique degunt: quære l. iv. c. 4.

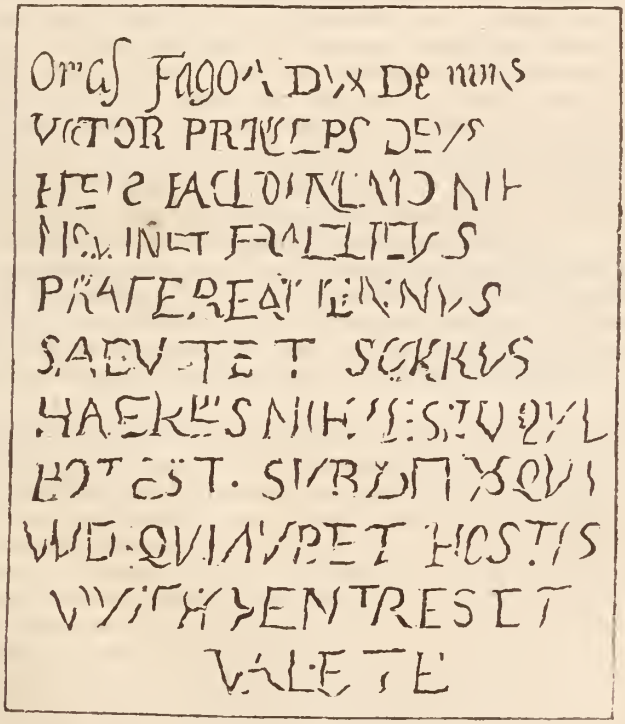
tes ille Plinii *, aut Orion Plutarchi †. Finge tibi potiùs Antæum, cubitorum 60: aut illum, cujus cadaver non procul à Drepano refossum, 200, ut ex osse coxæ conjectari licuit, cubitorum refert Boccatius: hunc ego germanum hujus fratrem autumârim.

Scilicet, hic primus regionem hanc, olim sub Frugionæ ditione positam, subegit: ejecit priores incolas: novos populos dedit, et jura nova. Cujus animam putant monstrosissimi alitis formam, errore Pythagorico, induisse; éumque quotannis hoc nomine, uti diximus, stato die venerantur.

Non secùs iste à misellâ plebeculâ, ac Mahumetes à suis Turcis ubique colitur. Hîc, in spatioso arcis atrio, cernas monumentum hujus memoriæ sacrum, statuam visendæ altitudinis, antiquo Lysippi ‡ colosso æneo haud parùm sanè proceriorem: juxtáque tumulum, in quo signaturas quasdam vidi; sed invidâ vetustate ita corrosas, ut non facilè sensum aut verba eliceres; juxta illud Ovidii,

——— sed longa vetustas
Destruit, et saxo longa senecta nocet.

Sic se habebant liturarum reliquæ:



Ego sic censeo restituendum: penes lectorem esto judicium.

* Septem cubitorum. Plin. l. vii. c. 16.
† Cubitorum 16. quod tamen Oti putabatur.
‡ Aut Charetis, discipuli hujus Lysippi, altitudine 70 cubitorum.

OMASIUS FAGONIÆ, DUX, DOMINUS, VICTOR, PRINCEPS, DEUS HIC JACEO: NEMO ME NOMINET FAMELICUS, PRÆTEREAT JEJUNUS, SALUTET SOBRIUS: HÆRES MIHI ESTO QUI POTEST, SUBDITUS QUI VULT, QUI AUDET HOSTIS. VIVITE VENTRES ET VALETE.

Hæc regia Ducis est: quem ille primus legislator voluit non certo, ut alibi, imperio frui, sed anxio sempérque mutabili. Nam ex honoratissimis regni familiis, quæ multæ sunt, Mentonum, Buccoonum, Ventriconum, Palatinorum cuiquam licet ducatum ambire; et, ubi meruerit, vendicare.

Sic ergo se habet Ducis electio. Quotannis instituitur solenne certamen: quod quidem non lanceis, aut curribus, aut remis; sed dentibus peragi solet: ubi qui vicerit, præter coronæ pampineæ honorem, regni Seneschallus, Duci proximus, exinde salutatur.

Finito certamine, surgit quisque; ac, tangens sacrum Omasii tumulum, Bacchum jurat, et Saturnum, et ipsos Omasii manes, se, absque fraude ac dolo malo, negotium hoc sequens tractaturum.

Dein, suo ordine, theatrum conscendit, hunc in diem non nimis altè concinnatum, futurum examen ambitiosè expectaturus.

Tandem, prodit novus Seneschallus, cingulum ferens aureum, gemmis probè stipatum, immensæ quidem longitudinis. Sacram Zonam Imperii vocant indigenæ: cui verbum intextum animadverti, "Si nihil ultrà:" quâ se primus omnium induit dux prior, notátque abdominis sui mensuram: sequuntur hunc, suo quisque loco, proceres reliqui: quicunque, verò, cinctorium istud, non distento ventre nec retento spiritu, sic urgere poterit, ut altiore adhuc foramine opus videatur, maximo acclamantis populi applausu, Dux Crapuliæ salutatur. Cui statim regius pocillator, flexis genibus, amphoram porrigit amplissimam; monétque populo suo propinet salutem. Is, vase arrepto apertóque, concionem habet ad populum; si potest, congruam; sin minùs, blandam certè ac benevolam. Cui ego et aurem adhibui et animum: sed, quæ illis gutturalis locutio, sonum horrui; sensum non intellexi: summam percontanti sic reddidit interpres.

Postquam, inquit, gratias habuisset ingentes Baccho, Carneæ deæ, et nigellis quotquot sunt numinibus, et in primis imperii largitori Ventri qui illum ducem maximum creâssent hodie; suísque oculis gratulatus esset, qui se, priusquam exciderint, ducem potentissimum intuerentur; ad populum se convertit, suavissimâ oratione, Omasium sanctè jurans libertates se nostras propugnaturum, promoturum negotia, hostes fugaturum, sequuturum consilia, foturum studia, vota suscepturum, laxaturum gulas, mensuras ampliaturum; denique quales sumus servaturum, facturum quales esse desideramus. Dein, Fami, Abstinentiæ, Diætæ, Malæ Cervisiæ, Macilentiæ, hostem se accerrimum professus est; juravítque denuo neminem se præside jejunaturum impunè, neminem ingratiis græcaturum. "Quare," inquit, "agite, per sanctam saturitatem, estote semper hilares, et, quando potestis, obsequentes: et ita suaviter intret, tutòque exeat pulchellus iste cyathus," quo dicto vinum lentiùs ebi-

bit, fundoque vasis inverso labrum pollici, pro more applicat, "ut ego vos semper ebrios, saturos, fortunatos cupio."

Populus, lætâ voce, cælum implet ingeminátque; "Cagastrius," sic enim illi nomen *, "augustissimus Crapuliæ Imperator, vivat, regnet, crescat!"

Insignia regni statim illi tradita, struthiocamelus ferrum vorans, cum verbo "Digere et Impera:" et, denique, pro fascibus, gladióve, aut sceptro, cultellum unà cum doliolo aureo in manus ipsi dedit Seneschallus; et solenni verbo, dixit, "Utere et fruere."

Prætereo lubens struices, quas illîc vidi hâc nocte patinarias, montes carnis, vini torrentes. Id unum silere nequeo, compita omnia nocte hâc, ita strata fuisse vivis ebriorum cadaveribus, ut victorum hostium castra solent post maximam stragem.

Nihil ferè habent in se singulare urbes reliquæ Devoracum, Porcestria, Sarcoboscum, Vernlanium, Lingastrum: quarum mores habitúsque ex unâ facilè colliget lector.

CAP. XII.

Insula Famelica, vel Terra d'Hambre.

Excidit nobis Insulæ Famelicæ mentio.

Illa, ne quid lateat lectorem, longitudinem habet graduum 330: latitudinem, verò, 54: opposita, quidem, ab aquilone Cap. Blanco; ab austro autem, Paludi Tryphoniæ.

Terra petræa, montosa, infœcunda, nuda, arenosa. Arbores hîc aliquot; sed decorticatæ, calvæ; quæ nec fructum ferant, nec frondes: quin neque flos nec gramen, quod alibi virescit injussum, uspiam hîc crescunt.

Veris hyemísque vices nescit solum exsuccum et planè demortuum: sive quòd herbas frondésque primulùm enascentes carpant, voréntque avidissimi indigena: sive id fiat iratæ Cereris imprecationibus; quam ferunt, dum filiam jam nuper amissam per maria per terras solicitè disquireret, incidisse in hanc insulam, et in ejus scopuloso litore naufragium passam fuisse, ac proinde diris devovisse hanc terram, ac jussisse ne quid istîc deinceps nasceretur.

Incolarum nemo sedet hîc volens; sed exilio è suâ [illegible] ejectus. Hi omnes colore sunt fusco et subpallido: cute durâ, contractâ, et elephanti more hiulcâ: omnium, quos sol vidit, macilentissimi; ut σκελεῖὸν tibi aliquod novâ cute obtectum, aut hominis umbram referat quis horum cadaverosus hospes.

Videbis hîc alium muscis insidiantem; vermiculi alium: nec desunt, qui terræ cutem radunt cultello, ut abdantas [illegible]rant herbarum radiculas. Quin et sibi mutuò, ubi licuerit, pr[illegible]sant: quod

* Cagastrum vox est Paracelsica, opposita Iliastro: et nos potimus à κακῇ γαστρι.

à se prudenter factum Aristotelicâ regulâ defendunt; etenim, crescente hospitum numero, necesse est crescat rerum omnium indigentia: nec quem liberat advenam novitium, nisi vel robur, vel macilentia.

Fabri ferrarii ferè sunt omnes: quanquam et Pamphagones philosophos huc omnes ac medicos relegent, et Hispani omne genus libertos.

Terribilis formæ bestia per hujus insulæ deserta passim oberrat. Nuchtermagen * vocant, ἀκέφαλος; quæ horrendissimo latratu cælum implet: quem sonum qui semel duodecim horarum spatio non audierit, surdescit illico; ter verò qui audierit, nec quid prædæ objecerit ante horas duodecim, moritur.

Alia hîc animalia, præter lupos et Cercopithecos † caudis aliquantulùm curtos, nulla vidi.

* Composita vox à duabus Germanicis: Nuchter, "jejunus," et Magen, "stomachus:" unde Anglicum "Maw;" *g* resoluto in *w*.

† Cercopitheci caudas suas devorant, famis impatientes.

YVRONIA*,

ALTERA CRAPULIÆ PROVINCIA.

CAP. I.

Ingenium Populi.

YVRONIAM aggredior: cujus nemo accuratam à me descriptionem exspectet; neque enim ausus sum illorum urbes invisere, donec jam obtenebresceret, cùm jam cives somno vinóque sepulti.

Quid metuerim, mihi rogas: neque hoc invidebo lectori; Burgomagistrorum largitatem; quibus in more est adventantes quosque hospites nescio quot vini congiis excipere, adventúmque illis munificentissimè gratulari, publicis impensis ac nomine civitatis: quos ebibant ipsi omnes necesse est, ni ingrati, et, quod pejus est, reipublicæ hostes haberi mavelint. Metuebam mihi, ab hoc honore et periculo.

Regio est aliquantò major Pamphagoniâ; tantoque intemperantior, quanto illâ opulentior. Latitudine utramque Germaniam vel adæquat, vel sanè superat.

Nulla regio est, ubi vel uberiùs proveniant uvæ, vel feliciùs; adeò ut, quæ singulis Europæis gentibus propriæ sunt, Germaniæ albiores et tenuissimæ, Galliæ rubicundæ paulòque fortiores, Hispaniæ colore medioxumæ, virtute generosissimæ, omnes istîc abundè crescant.

Temperie aliquantulum à Pamphagonibus discrepant: illi calido et sicco delectantur plurimùm; hi, calido et humido: illi proinde culinarii et furui; hi, cellularii et rufi crapuliani, à vicinis joco nuncupati.

Neque minus ingenio: tanto, enim, Yvrones illis disertiores sunt, quanto magis impudici. Ineunte quidem ætate, plerique omnes ingeniosissimi sunt: provectiore verò, et præsertim decrepitâ, ita obliviosi, ut vix sui nominis meminerint.

* "Terra ebriosa."

CAP. II.

Yvronia tributa in suas partes.

PROVINCIA hæc in tres * præcipuè comitatus ab incolis distinguitur: Oenotriam, vel Ponfiniam; Pyræniam, vel Zythæniam; et Lupulaniam, quæ et aliis Houbelonia dicta est.

Quod ad Ponfiniam, (vocabulo ut ego putabam corrupto, P pro B, F pro V, more Germanico malè pronunciato) Meionium salsum flumen hanc à Pamphagoniâ scindit ab occidente; ambítque Ducis regiam: cujus, tamen, undas non quidem à mari derivatas putant accolæ, sed ab aëreo quodam fluore conflatas.

Continet illa in se multas urbes egregias. Hîc, enim, in primis occurrit mihi Pampinolæ, vel Ampelonæ; viculus quintuplex, qui per Olmios se Colles pulchrè diffundit, et usque ad Traubenam urbeculam, pro lateritiæ materiæ colore rubicundam, porrigitur.

Imâ in valle, quæ Torcolia dicitur, Licoris elegantissimi fluminis nativum cubile est: per cujus amœnissimas ripas, plurimas vidi civitates, hàc illàc undiquaque sparsas, non sine prudentissimo delectu fundatorum; Bacheram, Krugtopolin, Chytræam, Cadillam ligneo muro circundatam. Reliquus sanè orbis, quaquà patet, flumen huic uni conferendum nullum habet: Danubius, Tamesis, Volga, Tyberis, Sequana, aut ille Guianorum Raleana, præ isto planè sordent: nam, præter limpidissimorum tacitèque labentium fluctuum lascivos errores, aqua dulcissimi saporis est; quæ nec optimo novit vino cedere, nec mellitis Turcarum poculis.

Peculiare quoddam piscis gènus sibi vendicat hic oceani filius natu maximus, Pistrin minorem: indigenæ **Spukwall** † vocant; cui mos est maximam liquoris mustei copiam è cavo vertice in altum egerere: quem vicina gens scaphis excipit studiosissimè; domíque adservat.

Hîc inter decurrendum Faesseram, urbem herclè ingentem, oblongam invisens, divortit tandem per latam vini cellæ planitiem, ad metropolin hujus provinciæ, Zouffenbergam.

CAP. III.

Zouffenberga, Metropolis Yvroniæ, descripta; et, sub hâc, Yvronum habitus morésque.

ZOUFFENBERGA, ignoto mihi nomine nisi quòd sonum Germanicum præ se ferre videbatur, colli superædificata καυθαροειδῆς apparet, qua-

* Triplici potûs genere inebriantur potatores; vino, cervisiâ, aquis elambicatis vino calidioribus: hinc tres Yvron. partes. 1. Oenotria, ab οἶνος: unde "vinum" Latini. 2. Pyræmia, à πῦρ et οἶνος. 3. Houbelonia, Gallis Lupulus: hinc nomen Anglicum, "Hop."

† Hoc nomen indit Gesnerus huic pisci: nos "Whirlpool," appellamus.

quavorsum aspicienti. Urbs valde celebris; et emporium, situs beneficio, commodissimum.

Ex orientali parte, doliorum aggeribus probè cincta est: quorum etiam costis domunculæ omnes obteguntur.

In ipso portæ vestibulo, sita est à mane ad vesperam, ex inviolando legis præscripto, amphora prægrandis. Poculum Hospitale, suâ linguâ vocant cives: cujus ansæ insculptum est vetus illud, πῖθι ἢ ὤπιθι. Quisquis ingreditur, aut totam ebibit, aut sistitur magistratui rationem contumaciæ redditurus.

Supernè sculpta vidi urbis insignia; hirundinem nudo pedi inhærentem, cum verbo juxtà posito, "PLENA QUIESCO."

Hîc ego, perquam certè opportunè, conveni hospitem jam urbem ingressurus, hominem peregrinum gente Loçanicum; qui se suâ linguâ "Cinciglionem*" nominabat. Is me sub vesperâ clanculum introduxit; ac multa docuit, quæ ipse nullus deprehendissem.

Ædificiorum et materia et structura non absimilis Pamphagonicis; nisi quòd anterior pars domorum vite continuâ sic prorsùs obducatur, ut ni undiquaque penderent tabernarum insignia, profectò in mediâ te vineâ putares obambulare: spectaculum, herclè, non injucundum.

In foro publico, æneis suspenduntur catenis, singularum mensurarum exemplaria, sigillo regni ore summo consignata; juxtàque legum sacrarum tabulæ, quas etiam nos paulò post fideliter commemorabimus.

Nudi incedunt incolæ; nisi quòd omnium tempora pampineis corollis adumbrentur: cute, tamen, minè depictâ, veterum Britannorum more: hujus, quidem, centauri; illius, tragelaphi; alterius, columbæ, alitis bibacissimi. Est et quem cernas amphoræ formâ tam artificiosè superinductum, ut brachiis lateri incurvatis vivam jurares amphoram. Vidi et qui balænam ita pulchrè referret, ut, illo vomente, nemo non putaret et hunc cetum, et quod ejecerit oceanum.

Ardebat mihi animus publicum convivandi morem, clàm civibus, intueri. Cui demum annuit hospes: quanquam non sine plurimis, iisque seriis periculorum præmonitionibus, morúmque documentis: quibus ego probè instructus, ad prætorium, ubi convivia solent agitari sub noctem, unà cum fido duce, me contuli.

Confluunt discumbúntque, eodem planè more quo Pamphagones priùs; nisi quòd istic plus poculorum observavi, ferculorum minus. Vase duplici stipatur quisque ex utroque latere: matulâ, quâ urinam; trullâ, quâ vomitum excepturus est.

Initio, quidem, libant Baccho; communi deo: non illo more, quo Romani olim, paulo vini diffuso humi; sed longè religiosiore. Juxta summum mensæ Bacchi statua erigitur, tenentis dextrâ quidem ingentem crateram; dum, præ nimio pondere, quod Virgilius olim, fessæ subvenit læva sorori. Huic sacerdos, supplicum con-

* Itala vox, à sono destillantis vini petita.

vivarum nomine, cadum vini (neque enim minus capit) jugiter infundit: quod, per cavos quosdam tubulos, veluti tot venas ad os usque et femoris junctnram derivatur; atque ita erumpit, quasi vinum simul et evomere et mingere videretur. Hæc autem illis clepsydra est, moderando convivio: postquam, enim, is egerere desierit, istis ingerere religio est.

Dein, salsamenta non unius generis apponuntur; placentæ salitæ, haleculæ, et salibus exesæ chalcides, pernæ plusquam Westphalæ, radices carduorum sylvestrium, anchoviæ siti proritandæ.

Tum statim plena circumvolant pocula, sonántque vacua; ut vix demum statueres, impletáne fuerint ut evacuarentur illico, an exhausta ut implerentur: et, ut Plautinus ille, scaphio, cantharis, batiolis bibunt.

Præbibiturus alteri, solenni cantiunculâ illum provocat: dein, dextris arctiùs conjunctis concussísque vehementiùs, poculóque ori ejus ferè admoto, rem aggreditur: et, post multas interspirationes, remissósque spiritus, et blandas sermocinationes, ansam poculi non deserit, donec totum epotârit. Pari modo respondet alter *.

Mensa secunda ferculis non ita magnis ac opiparis instruitur: quam etiam novâ potione contemperare solent.

Demum et tertia rarissimo fruticum apparatu pulchrè instauratur; quâ ferè finitâ, mappâque jam provolutâ, magister ceremoniarum, clarâ voce, Geſundheits ter præconatur.

Quo sono sciolus ego dimissam putavi turbam; discessionémque meditatus, movi pedem: quum manicam mihi leniter vellens, hospes, "Huî, tam citò," inquit, somniculose spectator, "vix dum incepto convivio? En tibi ut non languido cursu defluat Bacchi clepsydra: mane paulùm, et scenæ hujus catastrophen patienter exspecta." Parui; stetíque.

Cùm unus è convivis, exutâ corollâ, flexísque genibus, velut vota facturus, sextarium arripit: et, "Salutem," inquit, "Cagastrio potentissimo Crapuliæ Archiduci." Bibit, anhelat, respirat, eructat, sermocinatur; donec, post certa quædam intervalla, totque haustus quot nomini suo literæ, fundum inverterit: quo facto, κοτταβίζει; et, quod Horatius, "mero tingit pavimentum superbo."

Sequitur à summo quisque; iisdemque poculo, facto, et gestu fidum se comprobat civem ac benevolum; quodque mavult, strenuum potatorem.

Assurgit statim alter; et, "Benè vos," inquit, "benè nos, benè celeberrimam et augustissimam Zouffenbergam:" claréque interim ructat, incurvato genu, bibit, ebibit: nec quis audet non sequi.

Tertius Yvroniæ nominat honorem, procerésque: unicuique suppetit aliquid, quo reliquos pelliciat ad novos haustus.

Tandem, cùm una æquè pocula potitavit quisque, quod splenem mihi movit maximè, post hæc seria, ordine suo poetam † agit unus-

* Exulat hinc illud Græcanicum, in veterum etiam Romanorum conviviis úsurpatum: Καὶ πέντε πίνε, καὶ τρία πίνε, ἢ μή, τέτταρα. Plutarch. συμπος. decad. 3. Athen. lib. x. Plautus in Stiche.

† Verè deistorum quopiam dixerit Horatius: "Aut insanit homo, aut versus facit."

quisque, musis omnibus invitis, solius Bacchi numine, ac ἐνθουσιασμῷ: æmulus, scilicet, antiqui moris, cujus meminit, in Symposiacis, Plutarchus, cantilenam quisque suam modulatur. Instar lyræ erat poculo insonans cultellum: et pulsatum est, ædipol, harmonicè. Alter amicam suam laudavit: alter Dionysii virtutem prædicavit: alter quæ res sibi cum uxore domi erat, propalavit; ut succurrerit mihi statim illud vetus Laberii:

Ebriolati mentem hilarem accipiunt.

Alter, falso carmine, in absentem lusit: omnes numeris, ut mihi videbatur, planè Anacreonticis. Dignum patellâ operculum.

Interim, dum hæc fiunt, quot ora hominum, tot discrepantes affectus conspexisses: hunc, præ mero amore, socio allachrymantem; illum, oscula libantem proximo; alium, in risus immodicos solutum; alium, devotâ mente, Baccho provolutum; alium, cui poculum * non citiùs allatum est, stomachantem, jurantémque centum mille diabolorum myriadas; alium, nutantem et simul ore spumantem.

Ab initio autem convivii, quoniam ita lubricâ sunt plerique memoriâ, ut officii sui facilè obliviscantur, adsidet paulò altior notarius publicus, **Auffzeichner**, qui haustus quosque in tabellas velut acta publica refert; quid quis, cui propinaverit, sedulò describit; finitâque cœnâ, modò quis auscultando fuerit, recitat.

Trinkenius,	Bibulo	3ª congia.
Bibulus,	Oesophagio	sesquiamphoram.
Dipsius,	Leinio	2. sextar.
Drollius,	Biberio	totidem.
Zaufenius,	Saturioni	semicad.

Si quis demum officio defuisse deprehendatur, modò solvendo sit, adhuc satisfacit: sin minùs, ineunte convivio, non sine magno se fœnore tenetur liberare.

Perlecto jam catalogo, clepsydrâque exhaustâ; "Illud verò unum," inquam ego, "paulò solicitiorem me habet, quî isti commodè deducendi sint domum." "Facilè id fiet," respondet hospes. "Vides funes illos, qui tot ferreis annulis istic in foro alligantur? Hos cautiores ministri, quibus ante finitas epulas poculum libare piaculo est, vix etiam sibimet ausi confidere, foribus herilibus affixos, novum Ariadnes filum sequuti, rectâ domum unâ cum suâ mandrâ remeant, quantumvis illum nocte." "Sed quid, si quis funem interea moverit loco?" Subrisit ille; "Et quenquam putas hoc noctis," inquit, "ita agere excubias? Novimus, tamen, hoc factum aliquando. Tum is et domum petit et uxorem non suam: quod, tamen, ipsa, fortassis æquè temulenta, non ante cras-

Ab hoc more, proculdubio, petitum est illud Græcorum, Διθυραμβοποιῶν νῶν ἔχεις ἐλάττονα: Ut interpres Aristophan. in Avibus. Nonius.

* Ἀγριωθέντα τῇ τῶ σώματος ἀφθόνῳ χορηγίᾳ: ut ille de Elephantis.

tinum meridiem persentiscit; tunc, autem, quod nescientes fecerunt, rident scientes. Certò, enim, ipsis persuasum est, "Non peccare quicquid, quis facit ebrius;" quia non ipse, sed Bacchus id perpetrat." Occurrebat mihi, tamen, illud Luciani, *οὐδὲ ὁ Διόνυσος ποιεῖ τὸ δὲ ἄμετρον τῆς πόσεως* *.

CAP. IV.

Equites Aurei Dolii: Legésque Loci.

In prætorio etiam urbis suspensum vidi aureum illud dolium, quod equitibus hujúsce ordinis nomen dare solet: nam qui ter istud sobrius siccaverit, eques exinde creatur à Duce; donatúrque torquato insigni dignitatis.

Neque contemnenda sunt horum equitum privilegia: ubicunque enim sunt, et mensis dominantur et tabernis. Vinum cujuscunque generis gratis afferri jubent; et modum cuique præscribunt potandi.

Hi, in omni solenni convivio, ut gladiatores olim Romani ensibus †, poculorum numero contendunt: quique plura nec dum ebrius exhauserit, victor evadit, triumphátque seriò. Ebrietatis, autem, judicium hinc peti solet: qui protensum digitum lucernæ ardentis flammulæ rectà potest immittere, quicquid præterea dixerit egerítve, sobrius habetur.

Habe demum, Lector, Zouffenbergæ, sed et Yvroniæ totius leges: risúmque, si potes, tene:

Pomeridiana fides irrita esto.
Pocula nemini sua sunto.

Qui meri aliquid ejecerit cottabizando præter spumam, semet incurvans effusum liquorem linguâ absorbeto.

Propinanti respondeat quisque eodem poculo modóque, quo erat provocatus: qui secùs faxit biduum sitiat.

Pocula semper vel plena sint vel vacua: dimidiata qui vel apposuerit minister, vel conviva tulerit, reus esto læsæ societatis.

Ebrium qui sobrius percusserit, intestabilis sit: qui sobrium ebrius, absolvatur.

Quisquis ebrium sobrius spoliaverit, vino interdicatur in perpetuum: qui interfecerit, siti pereat.

Qui siccam salutem precatus fuerit Crapuliæ Imperatori, læsæ majestis damnetur.

Naturâ vel morbo abstemius, exesto.

Rectilinearis gressus à cœnâ, scelus esto.

Quisquis triduo in urbe manserit, Baccho sacrificet.

* Lucian. Dialog. † Vel Helotarum Laconicorum more.

Civem qui nuncupaverit mœchum aut furem, ferat impunè; qui abstemium, in jus vocator.

Qui vinum aquâ miscuerit, ad caninam mensam damnator.

Qui Bacchum juraverit, nec servaverit fidem, intestabilis esto.

Qui poculo alterum petierit iratus, et vel quid vini effuderit, vel vas ipsum fregerit, proximo die poculis et manum et labra abstineto.

In vestibulo prætorii scriptum reperi:

> " Hæc domus est lætâ semper bonitate repleta.
> Hîc pax, hîc requies, hîc gaudia semper honesta.
>
> Inscript. Stilliard."

CAP. V.

Artes et bellandi mos Yvronibus.

Lippi ferè sunt omnes, et paralytici; strumâque insignes nobili, quali superbiunt Alpium et Pyrenæorum coloni.

Pictores longè optimi sunt, dum tremulam facit manum ebriosa senectus: ut meritò hîc illud cogites Luciani οἷος ἂν νήφων αὐτὸς ἦν, ὅτε ταῦτα μεθύων ποιεῖ.

Sed et poëtas habent plurimos; quos Dux illorum non lauro, quippe religio cuiquam est plantam viti inimicissimam gestare, sed hederâ donavit: sordidum genus hominum, ipsæque fæces imæ plebeculæ; quibus ego non minùs indignor sacrum illud nomen, quàm Antigenidem suum stomachatum scribit Apuleius *, quòd monumentarii ceraulæ tibicines dicerentur. Homuli planè rudes: ἀναλφάβητοι: qui maternos vix norunt rhythmos concinnare. Hi quadris alienis victitant: novis epithalamiis, elegiis, epitaphiis tabernas replent: triumphos disponunt: edunt spectacula; et ita cantionibus præsunt nobiles choragi, ut equites poculis. Unicum illis ferunt ætatem hanc tulisse verè poëtam, quem propter intempestivum veriloquium fame audivi periisse.

Præliantur quidem sæpiùs; socii communis belli: sed semper inermes; nec vel indusiis, Hybernicis armis induti. Pro lanceis, sunt sudes ulmeæ quibus vites inniti solent, acuminatæ, et igne paulùm obduratæ: nec vel dici vel credi potest, quàm illi et strenuè pugnârint, et feliciter vicerint aliquoties. Cautum est, scilicet, ne quis parùm ebrius cum hoste congrediatur: vinum, igitur, audacem facit; audacia sæpiuscule fortunatum.

* Apul. Asin

CAP. VI.

Exequiæ Burgomagistri. Bacchi Sacrificium.

Illâ ipsâ nocte, quæ testes nos habuit convivii, quidam è burgomagistris, cujus ædes in altiore colliculo sitæ erant, è fenestrâ excidit; quam is, parùm sui compos nec benè palpans, ostium putârat; fractâque cervice, statim expiravit. Cujus exequias, magnâ cum pompâ luctúque, celebratas vidi. Pullo se quisque colore tingebat; proque sertis pampineis, cupressea induebat. Cadaver impositum non sandapilæ, non pyræ; sed dolio semi pleno injectum, in puteo vini pleno non tam sepultum quàm submersum est: nam, ubi Romanis in more erat pyræ altiori glebas thuris, ut loquar cum Lucretio, et omne genus suaveolentium aromatum superinjicere, hîc urnulam quisque vini infundit tumulo, mortuóque valedicit. Statua illi erecta in medio Bacchi atrio, inscripta illorum linguâ hoc carmine *:

> "Non patuêre fores: patuit quæ nocte fenestra,
> Janua mortis erat, janua honoris erit.

Biduum ego istic tutus mansissem, cùm ad me hospes, "Heus tu," inquit, "latuisti probè, hactenus; sed tertium si adhuc diem egeris, necesse est Baccho sacrifices: illa mihi cura incumbit scilicet, ni in tuam gratiam pejerare malim."

Cui ego: "Et quis ille mos est, quæso, cui tam necessariò parendum est? Id, si semel cognovero, aut diutiùs permansurus faciam, aut hodierno discessu hoc te metu ac periculo liberabo."

"Vidisti," inquit ille, "heri Bacchi statuam in foro; craterémque, cui unum infundebant, libaturi, duplicémque infusi egressum. Alterutri horum os applices oportet, indéque haurias plus quàm sat est, donec humi procubueris: tum, denique, illo ipso in loco provolutus, destillantis adhuc vini imbre, usque dum desierit, proluaris."

"Sed, amabo, dic mihi seriò," inquam, "num qui unquam peregrini hoc fecerunt."

* Et illud,

> "Vina dedere neci G. vina sepulchro
> Funde; sitim nondum finiit atra dies."

Senæ in Templ. S. Dominici. Adhuc et tertium:

> "Vina dabant vitam; mortem mihi vina dederunt.
> Sobrius auroram cernere non potui.
> Ossa merum sitiunt: vino consperge sepulchrum;
> Et, calice epoto, care viator, abi.

VALETE POTATORES." Script. Senæ in Templo S. Spiritûs.

" Ad unum omnes," inquit ille: " quidam perquam lubentes; alii etiam invitissimi."

" Ego verò abeo," inquam: " tu modò expedi mihi, sodes, quæ secundas teneat è reliquis Yvroniæ partibus.

Zythæniam ille mihi laudavit, quam alii Pyræniam vocant, sub ditione Tricongii, è nobilissimâ Cantharidum familiâ oriundi: simúlque monstrat viam, satis per se facilem; jubétque valere.

CAP. VII.

Pyræmia vel Zythænia, et Peregrinatio ad Sacrum Utrem.

Pergo ego jam solus aquilonarem plagam versus: et, à tergo mihi relicto Schaum albido flumine, perveni ad Kotzungam; villam omnium quas vidi teterrimam, olidissimam.

Jamque in ipsis Ponfiniæ terminis, Validolium salutavi, satis commodam nitidámque: in quâ, tamen, fontem aut fluvium nullum animadverti; ut audio, ne vinum nymphis adulterari possit.

Id unum queror, cujus monitum volo lectorem; ita proficiscenti mihi molesta fuisse pocula, ut cruces Italæ et Hispanæ solent festinanti viatori: quæ ad tertium quemque lapidem sub sacro fornice plena disponebantur, quibus illibatis perigrinanti fas non est illàc præterire. Conveni, tandem, viatorem, vilissimo ac villosissimo sagulo superindutum, fronte ac pedibus nudum.

Ego statim quò tam grandi gradu tenderet percontabar.

Cui ille, " Peregrinationem," inquit, " longam suscepi ad sacrum utrem Schlauchbergæ."

Miratus novum urbis nomen, itérque inusitatum, multa rogabam, de regionis urbísque situ, de consilii ratione, ac utris denique illius virtute: tulíque responsum:—

" Schlauchberga urbs est in ultimis ferè Pyræniæ finibus et Loçaniæ, ab utrâque regione celebratissima: in quâ, præter alia colendissima religionis monumenta, ædes sunt Bacchi Pyrodis: Capellam Ardentem vocant: non, ut in aliis regionibus, adulti, barbatíque; sed embryonis: illâ ipsâ formâ, quâ totus ardens à Semeles utero, patre obstetricante, olim ereptus est: ex arduâ rupe excisæ. E quarum tecto, pyropis aureísque flammulis magnificentiùs ornato, ut cataractæ in nescio quod Indicum mare, guttæ perennes fumantis tepentísque liquoris in utrem subjectum continuo fluxu destillant; quem supernè ferunt tantâ virtute imbutum, ut quisquis piè devotèque ex eo largiùs hauserit, nunquam deinceps, aut ante mediam noctem sitire, aut ante meridiem inebriari possit. Id, verò, utrunque mihi homini publico, multum facessit negotii: qui neque ad mediam usque noctem dormire possum, quin præ nimiâ siti surgam; neque manè surgo, quin ante meridiem gravissimo somno premar ebrius. Hunc ergo in finem, nisi quòd paulum aquæ libaverim hodie de puro fonte, per triduum hoc siticulosus incedo, ut

tanto plùs merear de hoc igneo numine: nec quis, aut mihi sic amicto, aut meo cuicunque comiti, poculum audet obtrudere importuniùs."

Ego amplexus avidè oblatum mihi tam opportunè privilegium; et comitatum illius, et patrocinium obnixiùs efflagitabam.

Tandem, ubi non parum viæ garriendo transegissemus, mutatam soli faciem animadvertens, in quâ nunc simus regione sciscitor.

Hic inquit, "Ex quo latam illam paludem trajecimus, Methium designans lacum, tractus est Uscebatius; proximior Pyræniæ regio: non æquè culta, sed multò felicior nostrâ Oenotriâ; sive terræ virtutem, sive aëris temperiem spectes."

Subolebat mihi, accepto quàm primùm nomine, et origo vocis et ratio: quòd ad βάθος usque soliti sint epotare; vel ab ὃς τᾶ σκεύεος βαλίᾳ: quàm verè, judicent australium linguarum peritiores.

Sanè, populus perquam sordidus et inhumanus; nec, nisi ebrius, unquam non ferus et truculentus videbatur: qui tamen mihi, ut superstitiosissimi sunt, comitis tam religiosi causâ, satis favebant. Primam quidem noctem, in publico urbeculæ cujusdam obscurioris xenodochio, transegimus: satis pol quietè; hospites, enim, omnes ebrinlatos, somnóque altissimo semimortuos, et comperimus et reliquimus. Reliquas, in quibus nihil tabellis dignum animadverti, volens taceo.

Pervenimus, tandem, per multas silvas invias longásque paludes, ad oppidulum celebre ac frequens, Portum Aquæ Fortis.

Ego, requiem mihi jam diu pollicitus, "Quâ nunc imus?" inquam: "aut num hæc spes tua est illa desideratissima Schlauchberga?"

"Non est," inquit ille: "sed, quod te recreet aliquantulum, ne ulna terræ metienda restat his pedibus: remis peragetur quod restat; quibus postquam hæc obstantia freta feliciter transfretavimus, per quieta Pyræniæ litora" (regio enim hæc, Daniæ more, ab oceano interveniente, duas in partes scinditur) "ad portum optatissimum perveniemus."

Navim conscendimus: solvimus portu; et jam in mediis fluctibus agitamur.

Sed hîc friget mihi etiamnum timidum hoc pectus reminiscenti, quantum nos isthic periculum evaserimus. Ecce, enim, nautas ad unum omnes ebrios planissimè, suíque parùm compotes. Hîc unus dormit in puppi: alter fato Palinuri * remum tractaturus, in mare præceps decidit; cui dum unus et alter frustrà opem ferre tentant, casuri et ipsi manibus nostris servati sunt: furit alter, remúmque intentat proximo, quòd socio amisso non fuerit opitulatus: cui ille, lacessitus ingeminato verbere, pariter respondet: alterutri se parti adjungunt reliqui: volant hàc illàc minaces remi, jam in fustes conversi; et nunc non amplius undam, sed aurani verberant: facilè sternuntur humi, quos Bacchi priores ictus ultrà præcipitant. Victores duo, neque jam plures supererant, serò pertæsi tantæ cladis, in nos irruunt, torvè intuentes; nostrâque causâ hæc omnia eve-

* Virgil. Æn.

nisse clamitant. At nos, quibus pudori visum est à totidem ebriis superari, procumbentium armis instructi, impotens par hostium facilè subegimus, armísque spoliatos ligavimus: ipsi nautas egimus: quin et cymba ipsa, quasi non minùs ebria, nutabat hàc illàc; ita ut, nisi siccior nobis venti aura ab Æolio utre opportuniùs emissa flavisset, et navim planè invitam rectà promovisset, hîc nos miseri remiges spem omnem unà cum cadaveribus nostris obscurè sepelissemus, neque unquam religiosus iste comes Bacchi sui utrem invisisset.

Inter navigandum, quod unum silere nequeo, obversabatur oculis nostris, procul à sinistris, insula quædam alta et nivosa; aliquantò borealior: cujus nomen rationémque petenti responsum est:—

"Illa Glacialis Insula nominatur: quò Bacchus, jam imberbis, ut iratæ novercæ supercilium fugeret, à patre relegatus est: quem cùm inhumaniùs tractâssent, tandémque vi et armis abegissent incolæ, iratus pater terram jussit perpetuis nive ac tenebris operiri."

"Sed unde fumus ille, quem à longinquo videmus è montis nivosi cacumine erumpentem?"

"Mons," inquit, "Sacer Dionysii: in cujus igneis visceribus expiari ferunt illorum animas, qui nimis sobriè temperantérque vixerint, aut illi manus olim violentas intulerint. Hîc scilicet pœnas dant infelices umbræ, assiduéque cruciantur; donec quis amicorum superstitum, Capellam Ardentem inviserit, et igneâ illâ, aquâ in tumulum effusâ, manes liberaverit."

Subrisi ego: jam mihi visus cantatissimi illius Purgatorii originem explorâsse: ut frustrà sit Odilo ille Abbas cum Monachis Cluniacensibus, qui in Ætnæo Monte istiusmodi animarum expiatorium, 600 abhinc annis statuerint *.

Appulimus, tandem; urbémque invenimus satis quidem elegantem, sed utribus vasísque coriaceis stratam, tectam. Nec artifices ullos hîc vidisse memini, præter sutores utriarios: ut jam tandem quid de coriis Pamphagonicis fieret, satis intellexerim. Cujus rei rationem sic habe: Incolæ non mero utuntur, ut Yvrones reliqui; sed aquis quibusdam lambicatis, vino fortissimo commistis, quarum tanta vis est, ut fragili hoc vitro contineri nequeant; quapropter thecas sibi hujusmodi comparant, resinâ picéque firmatissimas.

Cives rufi sunt, plerique, lippi, iracundi, invidi, suspiciosi, trementе manu, gressu dubio; et, quod me terruit maximè, meras flammas et bibunt et spirant: quantum, enim, nos istic aquæ, aut tenuissimæ cervisiæ, tantum isti hujus calidissimi liquoris infundunt; ut quoties aliquem viderim istorum, non potuerim non ignei Draconis Franecrensis meminisse.

Ego, igitur, qui modò aquâ periclitabar, nunc mihi magis ab incendio metuebam. Comitem, ergo, meum Bacchо suo supplicantem, præcordiis meis longè meliùs consulturus, deserui; et ab urbe Vulcani Cyclopúmque, potiùs quàm Liberi Patris, me proximo manè subduxi.

* Anno 1000.

Jamque dum per extremas Loçaniæ oras reditum meditabar, visurus Houbeloniam, tertiam Yvroniæ regionem, ecce me subitò adorta est armata vis Viraginensium, cinxit, cepit, rapuítque miserrimum erronem, per immensum iter, ad caput regni Gynæcopolin.

Nolo tamen ægriùs ferat lector, quòd intacta mihi hoc casu remaneat Yvroniæ pars reliqua: nam, ut mihi narravit nuperus comès, et hæc omnium ignobilissima est, et parùm discrepat à cæteris; nisi quòd Houbeloniis minùs generosa ebrietas est, magísque belluina.

Insula Hermaphrod.
Risia minor
Risia major
Insula Sabbatheorum
Port. Aquae frigid.
Terra pro
Piraeniae ps.
Rixatia
LOCANIA
Terra Luxuriosa
Insulae Gorgona
Erotum Vel Amantina
Pepuzia
Amazonia
HOUBELONIA
Pteravia
Carilla
Gynaecopolis
Tuberosae Colles
LINGUADOTIA
Tuchtana Vallis
VARIANAE
Vel Moronia mobilis
PARS
Labriana
Menturnea Vallis
Insula
Studium
Statio
Ins
FUGYNIA
FRUGIONA

LIBER SECUNDUS.

VIRAGINIA, VEL GYNIA NOVA.

CAP. I.

Situs Viraginiæ; illiusque Regiones. Terra Fœminarum.

Gynia Nova *, quam alii corruptâ voce Guineam appellant, ego verò Viraginiam, illîc sita est, ubi geographi Europæi Psittacorum Terram depingunt. Ab aquilone, Loçaniam huic genti inimicissimam; ab austro, Frugionam; ab oriente, Moroniam Mobilem et Felicem, attingit.

Terra profectò ferax; sed malè culta.

Regiones sub se multas amplásque continet; ingenio simul et moribus valde sibi dissonas. Præcipuæ sunt Linguadocia, Rixatia, Ploravia, Risia Major et Minor, Aphrodysia, Amazonia, Eugynia: à quibus non procul abest Insula Hermaphroditica. Harum ego quasdam peragravi planè invitissimus.

Superat reliquas longissimè Linguadocia: in quâ plurimæ sunt urbes celeberrimæ; Garrilla, Psudium, Labriana, quam interluit flumen ingens: Sialon vocant accolæ, quòd ita sæpe tumet, ut in tam vasto canali vix possit contineri: et sanè depressior pars regionis, quam Mentyrneam Vallem nominant, hinc inde periclitaretur quotidie, ni sagaciores incolæ osseo aggere ripas benè munirent.

Sed primas urbium et Linguadociæ et Viraginiæ totius vendicat tenétque Gynæcopolis: ubi ego diutiùs quàm vellem, commoratus sum.

Quid, ergo, de me factum, inprimis referam; ac, dein, quæ de novâ gente dicenda sunt, ordine meo prosequar.

* Guinea Nova describi solet extrema pars orientalis terræ Austr. incognitæ, proxima regno Maletur et Beach. hîc nos et Guyniam finximus.

CAP. II.

Quid mihi factum à Gynæcopolitis.

Quam primùm me duræ victrices, è Loganicis finibus raptum, in forum deduxissent, campanulam illico pulsârunt: quâ semel auditâ, convolârunt avidæ cives; meque hîc in procinctu vinctum curiosiùs intuentur: dum una raptricum nostrarum, quæ tunc, ut videbatur, ducem egit, dato, uti opus erat, silentii signo, reliquas alloquuta est.

Qui sim, cujásve, nescire se: solummodo in tam perditæ regionis finibus me deprehensum: monétque, ut, tot tantísque Loçanensium injuriis lacessitæ, de serâ tandem vindictâ cogitent; ferántque de me judicium.

Ego gentem meam rationémque erroris, quibus potui verbis ac gestibus, significabam; me rerum Loganicarum prorsùs ignarum; et ex illis esse, qui ipsarum et sexui et genti benè semper voluissent; indignum esse harum clementiâ et justissimi regiminis famâ, peregrinum insontem, nihil unquam de ipsarum sexu malè meritum, indictâ causâ, damnatum iri.

Movit illas non parùm tam supplex oratio, tamque non fucata species veritatis: vicit, ergo, demum tutior plurimarum sententia, vinctum me scilicet in prætoriano carcere, Gynæcio, servandum, donec et patria mea et peregrinationis institutum senatui constiterit.

Hîc ego et longam et miseram servivi servitutem: neque, ni me patriæ meæ (quæ meritò per terrarum orbem Fœminarum audit Paradisus *) nomen servâsset, vivus hinc demum excessissem. Enimverò, Loçanicos, quotquot deprehendunt, vel suspendunt vel vilissimis officiis in hoc infami carcere deputare solent: sic nimirum ultæ quotidianas illius gentis injurias; quæ tametsi salacissima sit, et in venerem propensissima, pueros tamen ardet solos, et putanas, fortassis mulas et jumenta: uxores vel omnino negligit, vel nimis suspiciosâ curâ et zelotypiâ solicitè custodit. Quot ego hîc non ignobilium captivorum classes, ad Herculea pensa senescentes, lanam carpentes, staminâque torquentes vidi!

Liberavit me, tandem, patriæ principísque jam olim emeritæ sacrosanctum nomen; non tamen solutum prorsùs et injuratum. Tangenda mihi, scilicet, Ara Junonis; et publicè danda fides, me leges subsequentes inviolatè observaturum:—

Me nihil unquam mali nobilissimo sexui, vel verbo vel facto, machinaturum.

Fœminam loquentem sermone meo nunquam interpellaturum.

Domesticum imperium me ubicunque sim, fœminæ concessurum.

* Gallic. proverb. "Angliam, fœminarum paradisum, servorum purgatorium, infernum equorum."

Me nunquam in Loçaniam rediturum: agitatur, enim, apud illas vulgari proverbio, "Plurimos huc appellere bonos viros, discedere malos maritos."

Plurium amores me, ne vel gestu, simul ambiturum.

Nihil quicquam prodituram secreti.

Nihil unquam uxori, quod ad cultum ornatúmque spectârit, negaturum.

Ingenii, et formæ, et facundiæ laudem me fœminis ultrò daturum; et ab omnibus detrectantium calumniis vindicaturum.

Suscepi in me lubens omnia: neque duriorem certè conditionem facilè respuissem, discedendi studio. Ita vincula etiamnum calamo meo scribentis injecta videt lector; ut omnia fas non sit mihi jurato eloqui. Quædam non mala licebit: mala non liceret, vel injurato.

CAP. III.

Forma Regiminis et Electionum.

STATUS mihi democraticus visus est: dum quæque studet imperare, nulla subjici. Quin neque legibus se patiuntur coerceri: publicis tantùm suffragiis omnia peraguntur. Quæ quomodo lata fuerint, mirum mihi homini peregrino videbatur: omnes, enim, unà loquuntur, canoris acclamationibus: nulla silet, auréinque alteri accommodat.

Parliamentum istic habent ferè perpetuum; in quo majoris momenti negotia pertractantur: ut Desiderius noster, si jam superesset, factum agnosceret, quod fœminas tantopere petentes introducit*. Id, verò, necesse est, propter legum latarum incertitudinem: licet, enim, postero die plebiscita quævis pro arbitrio retrectare: eodem non licet; ne sibi parùm constantes viderentur.

Suffragiis quidem pares sunt universæ cives; non tamen dignitate: certo enim præfectarum numero, quas Centum-Viras appellant, urbes præcipuæ fasces tribuunt. Neque verò natæ sunt illæ rerum dominæ, sed electæ; uti aliqua videbitur, pulchritudine et eloquentiâ, sola enim hæc duo in omni electione spectantur, eminere.

Olim penes populum erat eligendi potestas, donec ex eo quòd unaquæque semetipsam suo promovit suffragio orta confusio laudatissimum hunc electionis morem antiquaverit.

Exinde decretum est, ut illæ solæ judices sederent tam invidiosæ litis, quæ se neque formosas neque disertas profiterentur. Quo factum est, ut, concurrente sæpe populo, ne una comperta est in tam frequenti spissâque coronâ, quæ electricis locum occuparet; dum provectiores ætate non minùs se putant facundas, quàm juvenculæ elegantes.

Tandem, visum est hunc honorem duodecim ex annosissimis è

* Erasm. Colloq.

vico Vetulonio * matronis deferri: quem etiam superbo præterea titulo prudenter auxerunt, ut eo lubentiùs expeteretur. Neque illis præter titulum deesse potest, quod à senibus plurimi solet æstimari, rerum omnium affluentia: ita, enim, Noctuæ Laurioticæ † volant undique, ita donis certant ambitiosæ puellæ, captántque ingenti pretio venalem judicum gratiam, ut nec forum ipsum crediderim aut corruptius aut opulentius.

Pro sceptro, fascibúsve, aut securi, Plumæ istis, et Specula præferuntur, maximæ molis: quæ vel per vicos incedentes non desinunt intueri; et horum consilio, capillos, ora, et gressus ipsos componere.

CAP. IV.

Viraginensium Origo.

Paucissimæ Viraginensium istic natæ sunt: sed aliunde à quibuscunque orbis terræ regionibus huc confluunt, quæ aut propter nimiam in maritos ferocitatem pulsæ sunt, aut propter nimiam maritorum inclementiam et zelotypiam spontè exulârunt.

Quotquot maritorum suorum dominæ, injusti imperii causâ è finibus suis unà cum viris ejectæ huc appulerint, in extimis regni oris, illâ præsertim parte quæ Gynandria vel Amazonia dicta est, urbes munitas incolunt, militésque agunt præsidiarias.

Exsules, verò, spontaneæ, quæ imbelliores plerunque sunt et animi mollioris, in ipso regni umbilico pacem colunt et formam.

Neque est quòd speres rempublicam tam incertæ originis aliquando præ civium paucitate desituram: tot, enim, huc indies aggregantur ultroneæ, præsertim municipes, ut verendum sit potiùs ne nullus brevi reliquus futurus sit novis civibus commorandi locus.

Ego certè malè metuo, ne ubi istiusmodi regio nostratibus fœminis calamo meo innotuerit, vix ulla domi mansura sit, proximi seculi spem suâ fœcunditate conservatura.

CAP. V.

Aphrodysia ‡.

Exhinc, igitur, regiæ urbis diplomate instructus, perrexi porrò ad septentrionalem Viraginiæ partem, quæ Loçaniam spectat, Aphrodysiam: terram, herclè, florentissimam.

Nec scio quot leucis ab Erotio vel Amantinâ proximâ regionis villâ distabam, cùm jucundissimi odoris halitus nares mihi opple-

* Vetulonia, Ptolomæo Hetruria metropolis. Sic Silius Ital. l. viii.
† Aristoph. ‡ Terra lasciva.

bat; haud secùs ac si pretiosissimæ pharmacopolarum pyxides juxtà stetissent: ita omnia hîc seplasiarios olent pastillos et delicias Golosinias. Reliqua taceo.

Hîc fœminas vidi proceras, comptas, et, ni fucus gratiam formæ sustulisset, sanè pulchras. Quæ omnes facie papillísque nudæ incedebant; cæterum amictæ, sed materiâ levissimâ, coloribúsque splendidissimis. Partes nudæ ita palàm cerussatæ videbantur, Moscoviticarum more, ut jurares personam te videre, vel statuam, aut parietem; non humanam cutem.

Mulieres Desuergoniæ (illo gaudet nomine prima urbs Aphrodysiarum) vitreas colunt domus, undique pellucidas.

Harum neminem, ni frustrà velis esse, domi quæras; nisi fortè priusquam compta fuerit et ornata: nec quam in foro theatróve (hîc enim diem terunt) nisi vel ridentem, vel canentem, vel tripudiantem cernes.

Non aranea muscis insidiatur magis, quàm istæ viatoribus Loçanicis, quantumvis genti suæ infestis: quanquam et horum plerique ultrò se, quæstûs gratiâ, istarum summittant petulantiæ. Captos pelliciunt ad se primulum lascivis gestibus: dein, exorant importunius: pretio, demum, aggrediuntur: denique, si nihil horum, vi cogunt turpissimæ libidini inservire: qui, postquam semel sui copiam fecerint, non aliter quam equi admissarii in secretiore stabulo custodiuntur, nescio quibus radicibus Indicis philtrísque potentissimis saginati.

Has ego et odi, et fugi ociùs; ne vel literarum præsidio satis me tutum ratus: quibus profectò nunquam ausus fuissem, ni formæ meæ satis jampridem mihi conscius, spem salutis pudorísque mei commisisse. Profuit, ergo, semel fuisse deformem: ut vel ea, quorum causâ naturam maximè solemus criminari, fiant aliquando, illâ sic sagacissimè nobis prospiciente, vel non cogitantibus utilissima.

CAP. VI.

Insula Hermaphroditica.

Non procul â Guaone, ultimâ Moluccarum, inter Cap. Hermosam et Beach Promontorium, Insulam vidi Hermaphroditicam; nec formâ, nec magnitudine, Monensi nostrati absimilem.

Ubi quasi solum ipsum formæ incolarum aptâsset natura, nihil non geminum animadverti. Nulla planè arbor est, quæ non et variis frugibus onusta sit, et variis nominibus insignis. Pyro-Malos, Pruno-Cerasos, Palma-Mygdalos appellant.

Sed et forma vestium composita ex utrique sexui propriis: nam qui plus habent virilitatis, à talis ad coxas usque viros referunt, reliquo corpore fœminas: contrà, verò, quæ naturâ muliebri insigniores.

Quod et in nominibus propriis, ne quid dissimulent, studiosè observant. Qualia sunt Philippomaria, Petrobrigida, Amarichardo, Thomalicia.

Serviunt reliquis adolescentiores, quotquot natos non et genuerint et pepererint.

Si quem è nostris deprehenderint naturæ simplicis, hunc ut prodigiosum quiddam ostentant: neque secùs admirantur, ac nos partus bicipites, mutilósve, aut absque pudendâ parte natos.

Se demum perfectam prolem naturæ gloriantur: quæ "cùm binas aures, nares, manus, oculos, pedésque binos concesserit absoluto corpori, cur minùs," inquiunt, "præstantissimum animalium dupliciter instructum voluerit? quin et si quis consulat mulierculas prioris ævi sacra suæ Cybeles (pol benè castis ritibus) peragentes, aut veteris Romæ, imò et novæ famosissimos pedicatores, comperiet istos nequiter ambire, quod nobis spontè concessum est."

His se, aliísque fœdissimis rationibus, munire solent homines non planè rudes: in quibus, pro corporis formâ, unà cum muliebri astutiâ, virilem sagacitatem observabis.

Jumenta hîc nulla, præter mulas; nec feræ, præter lepores. Piscibus ferè victitat gens tota; præsertímque testaceis.

CAP. VII.

Amazonia, vel Gynandria *.

Reversurus per extimam Aphrodysiæ partem, ejusque occidentalem angulum, incidi, prout lares me viales ducebant, in Amazoniam vel Gynandriam; unicum tam imbellis regni præsidium, adversus vicinorum furorem et incursiones.

Quoniam verò præter Loçanicos ab adjacentium nemine periculum sibi putant imminere (quippe Frugiona, pacifica gens, ipsas irritare non vult; Moronia non potest, si velit maximè) hinc fit ut præsidiarias urbes Amazonum, in Orientali Loçaniæ vestibulo collocaverint.

Ubi tacere nequeo quantum me spes mea fefellerit: conspecto enim semel virili habitu, non parùm gestiebat mihi animus ne quicquam sibi suggerens illico, me molestissimas Viraginiæ oras evasisse. Sed illusum externâ incolarum specie docuit eventus: hîc, enim, braccatæ incedunt fœminæ, barbásque prolixas alunt; viri quique stolati et imberbes: qui lanificio strenuè incumbunt domi; dum fœminæ rei rusticæ operam dant, et militari.

Pepuzia hîc urbs et antiqua et magna sedet: unde fortassis orti olim Pepuziani hæreseos † jamdudum damnati, qui mulieribus imperium et sacerdotium commissum voluerunt.

Non ita Barbari suas mulieres vel Aristotelis ‡ ævo tractabant, vel etiamnum tractant imperiosè, ut istic fœminæ viros. Miserebat me certè tantæ servitutis. Nihil induere, satagere, eloqui audent boni

* Anglis, "Land of Shrews."

† August. lib. de Hæres.

‡ Aristot. Polit. 1. c. 1.

viri, injussu uxorum: nec quo exire, vel ad necessaria naturæ munia, nec quem contueri aut alloqui, nisi veniâ priùs humillimè impetratâ.

Id quod hodierno die sanctiùs, quàm olim observatum didici. Cui rei rationem hanc ferunt esse: quòd virorum cordatiores quidam, pertæsi jam serò tam ignavæ turpísque servitutis, consilium inîssent statâ quâdam nocte fœminas clanculum adoriendi, secretâque strage gravissimum hoc jugum excutiendi. Quod quidem juxta conjurationem hanc feliciter evenisset, ni meticulosus quidam homuncio, cui subirata conjux ob officii alicujus neglectum verbera minitata est, ut supplicium evaderet, totam consilii rationem sub vesperâ patefecisset.

Sedent mulieres, dum viri ministrant: dum expergiscuntur, dormiunt: dum plorant, rixantur et verberant. Albo lapillo dignus est ille dies, cui isti salvâ possint cute valedicere. Visus mihi fuissem denuo inter Turcica mancipia versatus, ni me habitûs discrimen turpioris servitii monuisset. Vah, quale spectaculum erat in virili manu, colus ac stamen; in muliebri, pugio baculúsve! Dissimulavi tamen, ut potui, pudorem; animum studiosè applicans, ut omnia cognoscere possem, nihil pati.

Si qua clementiore ingenio muliercula mitiùs egerit cum viro, ac remissiùs; statim, uti hîc delatricum plena sunt omnia, defertur ad senatum, læsæque majestatis incusatur. Crimen illi intentant vicinæ, non síne magnâ et animi commotione et contentione vocis. Quòd si res vel levissimis indiciis innotuerit, hoc modo rea plecti solet: vestem cogitur mutare cum viro; sicque amicta, raso capite, prodire in forum: ibi toto die stat in editiore loco, omnium spectatricum convitiis ac cachinnis exposita. Neque vir ipse hanc audaciam feret impunè, qui tantillum sibi à muliere oblatum favorem non modestè recusârit: ubi illa tandem domum redierit, luto, lotio, contumeliis maculatissima, vestem non antè deponit, quàm cruentum ostentaverit baculum, quo viri sui caput validè comminuerit.

Uxori suæ quisquis supervixerit, aut ancillam ducat oportet, datâ priùs observantiæ prioris fide; aut proximæ matri-familias in mancipium cedat: quoniam nemini virorum rebus domesticis quamlibet suis præesse liceat. Dum peregrè proficiscitur fœmina, vel militiæ causâ, vel negotiationis, vel denique voluptatis, ancillæ aut filiæ mandantur claves, et cum clavibus imperium: cui si ille semel obstrepere ausus fuerit, dat pœnam reduci; ni, precibus multis aliísque quibuscunque officiis, silentium vicariæ dominæ impetrârit, conciliârit gratiam.

Rariùs ad ejusdem thori consortium admittuntur viri; quando, nimirum, lubitum est uxorculis: sapit hoc scilicet, ut illæ quidem putant, nimium familiaritatis. Ni, tamen, singulis noctibus antequam incaluerit dominæ lectus è procœtone surrexerint, ac nudo pede ascenderint, terque levi manu pultârint fores, summissâque voce obsequium suum officiosiùs obtulerint, postero die vapulent.

Contra morem nostratium, capillos tondent, ungues alunt.

Sunt inter illas, quæ artem gymnasticam et exercent et profiten-

tur: quâ quomodo dentes, ungues, calces bellicosissimè gerant, ostenditur: denique faciem excoriare, oculum eruere, mordere lacertos, aurem perfodere, vellere barbam artificiosiùs, et præceptis docent et exemplis.

Vix crederes quàm illic domi nitent omnia: ubi, tamen, omnia lavant, verrunt, coquunt, parant viri soli: ut hinc satis appareat, viros officia domestica recusare, non quòd ista tractare nequeant, sed quòd se minùs decere putent. Nihil ibi sordidum vidi præter virorum vestimenta; quæ profectò præter modum squalescunt, ut non minùs ipsi se negligant, quàm à fœminis negligantur. Foris, tamen, et agros et tecta, fœminarum curam, videas incultissima: urbium mœnia ita semiruta, et ubi adhuc integra consistunt ita imperitè constructa, ut virorum tutelam desiderare videantur, et fœminarum operam et patrocinium abominari. Dubitas nunc de salute meâ, Lector; sat, scio, solicitus, quâ tandem ratione miser peregrinus è tam periculosâ perditâque regione sit incolumis evasurus. Dicam ingenuè, hoc mihi præstiterunt habitus, ætas, consilium. Nam et habitu incedebam virili; et jam adolescentulo mihi prima lanugo sexum commodè dissimulabat; et, quod accidit mihi peropportunè, istic incidi, quod cui mirum videbitur in tam longinquo orbe, in plurimos mihi de facie quondam notos conterraneos: quorum fretus præceptis monitísque, ut suæ olim Sibyllæ Trojanus eques *, per paludinosissimas Ploraviæ valles, montésque Tuberoniæ, non sine multis laboribus, molestiis, periculis, in Moroniæ fines lætus hospes perveni.

Sed quid de probis interea fœminis fiat, et rogabis, et nimiùm fortasse miraberis.

Infelicem me ratus viatorem, aut ingratum: qui istas vel non convenerim unquam; vel visas notásque, tanto silentio præterierim. Plurimæ quidem illæ sunt, mi homo, dico seriò: sed quæ Eugyniam habitant, partem mihi fateor, non visam; sed certo rumore cognitam. Quin et prædictis Viraginiæ partibus non paucæ sunt; sed quæ vitam agunt anachoreticam et monasticam, ac proinde montes incolunt præruptos et inaccessos. Huc scilicet, uti ferunt, castissimæ, piissimæ, pulcherrimæ fœminarum ultrò secedunt.

Quisquis ascenderit ac studiosiùs quæritaverit, non poterit non plurimas hujus farinæ reperire. Ipse unam aut alteram conveni; quarum adhuc et formam, et mores, virtutémque stupeo: sed quòd adolescentuli nostrates, si qui huc fortè peregrinentur, ita omnem inveniendi laborem refugiant, curámque rejiciant; hinc fit, ut bonarum fœminarum paucitatem immeritò causentur.

* Æneid vi.

PAMPHAGONIA
Dunius Portus
Typhon Fluvius
Ophitica vallis
Abraxia
Chrysia
Gogetta
Lipsanium
Canza
Marrilla
Rodilla
Foretta
Gymnopodilla
Buscia
Davuno
Cordobium
Sabuares Insulæ
Pitanium vel villa vitiosa
Megospyrina
Derrumbada
Vantarole
Babillarda
Bugius Fl.
Lovergium
Sugaria
Antivia
Chatouilla
Vealegonium
Lirona
Risaglium
Papidia palus
Pisentia
Saltus Acheronius
Gibera
Milana
Azonium promont.
Pazzuilla
Prasensis villa
Duricoria
Scioccia
Ochietto mons
Bubonia
Sybot
Anti-Alamon
Geminum
Rupes Feiren
Gramia vallis
Terra sub polaris
Lecithia
Iodia
Prasima
Tarechin
Gialtia
Portellia
Papithonia
Sensapa
Novizza
Dudesa Acad.
Vias tratus
LAVERNIÆ PARS
YTRONIA
VIRAGINIÆ PARS
DOXIA
CREDULIA
ITALIA
SONIA
FATUA
AMOR. BAVERIA
ARABIA

LIBER TERTIUS.

MORONIA *

CAP. I.

Numerus Moroniæ, et Situs.

MORONIA regio est omnium quas vidi incultissima, vastissima, populosissima. Sanè, si quis in celebrioris alicujus emporii bursa obambulet, quod ille olim de Parisiis, mundum huc totum confluxisse judicabit. Non me latet quid de Europæorum numero scriptitârint historici: illud verò quantumcunque est, liberè concedamus. Italia 9,000,000, plùs minùs, complectatur: Hispania aliquantò pauciores: Anglia 3,000,000: totidem et Belgia: Germania utraque 15,000,000: Gallia totidem: Sicilia 130,000. Novimus et quid de Chinensium, quorum, ut perhibent qui de magnis majora loquuntur, 70,000,000 solent in hâc audaci orbis censione numerari: mera profectò hîc solitudo est, si quis istorum cum frequentissimo Moroniæ populo conferatur.

Terra sita est sub ipso polo Antarctico; uti, contrà, sub Arctico, Pygmæorum: et, sanè, jam subolet mihi ex unâ eâdémque causâ, frigore nimirum utriusque regionis intensissimo, et Pygmæorum exilitatem, et Moronorum stupiditatem provenisse: quâ quidem in re pulchrè sibi respondet Natura; dum in alterâ mundi plagâ vitium corporis, animi verò in alterâ, ex nimiâ solis remotione fieri voluerit. Cui et hoc fidem facit, quòd qui sub mediis ac temperatis cæli zonis habitant, et animo valere soleant et corpore. Sed philosophi id curent scilicet.

Ab austro Crapuliâ terminatur; Viraginiâ, et extremo Frugionæ angulo, ab oriente; ab occidente, denique, Lavernià.

CAP. II

Moroniæ partes, Morésque totipopulo communes.

MULTIPLEX quidem est Moronia, et multiformis. Nam, ad orientem, Variana vel Mobilis Moronia sita est; sub ipso polo, Aspera;

* Terra Stultorum.

ad austrum, Moronia Felix; inter utramque, Fatua; Pia, denique, ad occidentem.

Corpore sunt plerique omnes, quantumvis sæviente frigore, procero et obeso, crine subpallido, φοξῷ capite *, labiis prominentibus, auribus crassissimis.

Sed non idem omnibus ingenium, non mores, non habitus. Notabo pauca, quæ in universum ferè omnibus competere mihi visa.

Advenis quibuscunque, sine omni discrimine, copiam faciunt (si Asperam Moron. exceperis) suarum urbium, ædium, mensæ. Adi quenquam istorum; saluta submissiùs, non sine turgidulis titulis, planéque Hispanicis; lauda vel faciem, vel vestem, vel manum, vel domum; et quicquid dixerit adstipulare: hospitium nactus es quamdiu voles, in quo nihil quicquam tibi deerit quod possit uspiam comparari. Gratiis et blandis pollicitationibus hîc veneunt omnia.

Plumas, aut serta, vel campanulas, aut tympana, magno auri pretio, à gratissimis emunt mercatoribus.

Mediâ hyeme aperto incedunt pectore, et reliquo corpore leviter amicto; ut eo faciliùs intret calor, frigus exeat: æstate, autem, induunt endromida, et superinduunt pallium, et quot habent vestes; ne quà fortè calor intrare possit: quanquam et alii, Φιλοσοφώτεροι, contemptâ hyemis intemperie, nudi ferè prodeant; hâc freti ratione, quòd cùm cætera animalia suis plumis aut corio contenta sint, turpe sit regi reliquorum homini aliorum integumentis indigere.

Nemo istorum solus unquam est: semet enim alloquitur, sibíque respondet vicissim: secum ludit ipse, non sine magnâ contentione, aliquando etiam et rixis; risúmque sibi aut lachrymas movet ubertim.

Per omnes Moroniæ partes vagantur religiosiores quidam Morosophi, in varios ordines distincti; qui eodem istis in loco habentur, quo Bonzi † apud Chinenses: pium genus hominum, ac lepidulum. Exciderunt mihi ferè classium nomina; quarundem sonus hæret etiamnum, vel certè non multùm absimilis. Alii se, ni malè memini, Morello-scurras ‡ vocant: alii, Cluniachos, et Latrinenses §: alii, Licetanos, Zoccolantos, Cercosimios ‖, Matteobassos ¶, Scelestinos **, Della mercede, Della vita commune. Isti omnia quæ habent largiuntur aliis, ipsi mendicant. Ad extremos Moroniæ fines ambulant nudo pede, ut cælatum lapidem intueantur, alloquantur, exosculentur: cui, demum, supplices provoluti offerunt munera, vota fundunt. Aurum plumbo mutant, et membranulis. Cereos accendunt meridie. Carne vesci, religio illis est: piscibus ad crapulam licet. Aurum nudâ manu argentúmve tangere quibusdam piaculo est ††. Hominum vix quenquam salutant! nullum

* φοξὸς ἐὴν κεφαλ. de Thersite. Homer.

† Hi Chinensium quasi Pseudotheologi Pagodos (sic idola vocant) religiosissimè colunt, magnóque in honore sunt.

‡ Morello-scuro, color est Italis Monachorum de valle umbrosâ.

§ Lateranenses regulares, et Cluniacenses.

‖ Certosini.

¶ Matteo Basso, Italis fundator erat Capucinorum.

** Cælestinos.

†† Nota fabula est de Franciscano et Dominicano.

non lapidem aut lignum. Flagellis se miserè mastigant, ut apud istos crudelior quædam, quàm quæ Laconum olim διαμαζίγωσις reviviscat : sive, quòd nemo alius tergus suum illis poliendum sit commodaturus ; sive, quòd olim vitulorum sanguinem Deo gratum fuisse acceperint. Verticem radunt : vel, quòd lævi cranio se natos meminerint ; vel, ad calorem cerebri temperandum ; vel, ne crines inter cœlum et cerebrum nascentes impedimento forent, ne libera mens cœlestia meditaretur *. Duo tantùm sunt, quæ, me judice, plus nimis sapiunt astutiæ : quòd credulam plebeculam ita pulchrè emungant, ut aliorum impensis lautè vivant ipsi otioséque ; et, denique, quòd nolentes perpeti domi crucem (ut ingeniosè Scaliger) uxoribus utantur alienis, pullósque quos ipsi genuerint, aliorum alis fovendos supponant.

Si quis horum ægrotaverit, lachrymatur affatim, usque dum vel moriatur, vel convalescat. Medicamenta omnia pertinaciùs aversantur : tantùm moribundi oleo à suis Morosophis inunguntur.

Sapientiam non metiuntur silentio (quippe res etiam mutumes id faciant ultro) sed verborum delectu, numero, rotundo exitu. Ille verè sapit, non qui parùm loquitur, sed qui multùm non incongruè.

Non equitant unquam : non navigant : salutem suam, vel cespitanti jumento, vel natanti nutantíque ligno credere, stultum judicant.

Ad pubertatem usque ab uberibus matrum pendent.

Mortuos non solent sepelire. Factum id, putant inhumanius, ut quis parentem, vel uxorem, amicúmve, eo quòd animâ destituatur, terrâ occultaret ; nec posse fieri, ut eum olim superstitem vel amârit quis vel honorârit, quem modò mortuum ita supinus abjecerit, ac nudum vermibus propinaverit. Suorum ergo cadavera ligno altissimo suspendunt sub dio, vestita quàm possunt elegantissimè ; et quotannis visunt ac venerantur : quanquam et veteribus hunc sepeliendi morem usurpatum fuisse satis doceant non pauca, Piæ præsertim Moroniæ, monumenta.

Et isti uxorum dominium agnoscunt : sed illò mitius, quòd ipsorum mulieres imperare nesciant. Quem morem hinc ego natum accepi.

Viragines olim Amazoniæ, istis adhuc pænè confines, Moroniam totam armis subjugârunt : quam, tamen, ipsæ nolentes propter colonorum inopiam occupare, nomen sibi retinentes imperii, pepigerunt ut victi incolæ pristino more possiderent ; tantùm annui tributi nomine asinum auro probè onustum mitterent dominis ac victricibus Amazoniis. Et id quidem, annis jam plurimis, die stato factitatum est. Renuunt, tandem, Moroni : nuntiúmque remittunt, aurum se quidem non tanti facere, modò ipsi, quod suum est, tempore suo petere dignarentur ; sed ut amicum animal, manere apud se discupiens, fustibus ahigerent, invitúmque cogerent thesaurum

* Hugo l. ii. de Sacram. part. 3. c. 1. Rabanus l. i. de Institut. Clericor. c. 3. Bellarm. de Monachis, l. ii. c. 40. cujus hæc verba : "ut sic maneat vertex ;" id est, animus liber et apertus divinis contemplationibus et illustrationibus. In Albo Jani Douzæ manuscr.

suum exportare, factum ipsis videri durius ac iniquius: ac, præterea, rem nimis ambiguam esse ac litigiosam; nam, ubi asinus asino robustior est, si plus minúsve hoc anno miserint quàm superiore, meritò cavillari posse Amazonias, se non justum onus accepisse: præsertim, cùm ipsi sæpius experti fuissent, misellum animal, cui in primo egressu ferendo videbatur, ante longi itineris exitum, oneri succubuisse. Responso hoc commotiores Amazoniæ bellum parant: invadunt terram; et, reluctante nemine, perveniunt tandem armatâ acie ad metropolin regni, Pazzivillam: re auditâ, conglomerantur cives catervatim, absque tamen omni et ordine et armaturâ: hostes illico militari more se disponere ad pugnam, clamare, jacula torquere, irruere: Pazzivillani, cùm unum aut alterum è suis cæsos humíque stratos conspexissent, in genua prociderunt supplices: plorârunt, obsecrârunt, et expostulârunt: "Quæ est hæc," inquiunt, "crudelitas, ô Amazoniæ, pro uno asino tot homines tam violentâ morte afficere! cùm unus vobis asinus vivus plus profuturus sit, quàm mille cæsorum hominum cadavera: habeat unaquæque vestrûm asinum aurúmque: malumus nos sine illis vivere, quàm pro illis mori: parcite modò, et abite." Desistunt, demum, pretio precibúsque victæ victrices; sed hâc præterea lege, ut deinceps tota Moronorum gens uxoribus (quod regimen domesticum spectat) ultro obtemperarent. Victi pergratum id sibi futurum respondent; molestissimum enim sibi hactenus visum, et invidiæ plenum, imperare.

CAP. III.

Variana; vel, Moronia Mobilis *.*

Variana, orientalissima Moroniæ pars est, proxima Viraginiæ.

De quâ non quæres à me certi aliquid, benigne Lector. Quo in statu res illius provinciæ invenerim, reliquerim, satis quidem et mihi constat, et æquè constabit tibi: at si tu huc fortè peregrinatus aliter se nunc habere compereris, præmonitus noli meam fidem criminari; ita enim omnia ibi nova fiunt indies, ut faciliùs possis certam Protei formam, chamæleontis colorem, crastinam cæli faciem prædicere.

Quicquid arrogent sibi Portugallenses in regionum disquisitionibus ac longinquis peregrinationibus, puto veteres Gallos meritissimò posse laudem hanc, ut sibi propriam, vendicare: nam certè istic plurima invenimus Gallorum vestigia; sive locorum nomina, sive legum reliquias, vel denique numismatum spectes monumenta.

Facies terræ multiformis est et dubia: nam quæ pascua læta vides hoc anno Floræ sacra, proximo aratrum expectant, Cereríque dicantur; quique pridem montes cælo minabantur, nunc cavam replentes vallem, superbum cacumen viatoribus calcandum præbent.

* Terra Stultorum Inconstantium.

Flumina sæpe novos canales mirantur, prioribus interclusis: est etiam, ubi

Plaustra boves ducunt, quà remis acta carina est *:

undis interim incolarum aggeribus excludi adhuc immanè frementibus, et alio in loco amissæ hæreditatis compensationem molientibus.

Urbes hîc multæ, magnæ; sed quarum et nomen et fabrica mutatur indies.

Harum facilè princeps cùm ego huc primulùm appuli, Farfellia dicta est; ante discessum verò, senatorum edicto, Papilionia nominata est. Urbs rotatilis, ita ut hàc illàc, curruum more, pro civium arbitrio circumagi possit. Illam ferunt centies locum, trigesies et structuræ formam, mutâsse. Me illîc hospitante, juxta fluvium Sans-eauum † considebat, jam statim montem Anylon conscensura. Sed et flumina quæque sic gelu ferè assiduo constricta sunt, ut opportunam transfretandi viam fugienti villæ offerre videantur. Singulis mensibus facies urbis nova est: sic enim structæ sunt ædes, ut à se possint absque periculo separari. Quàm primùm ergo fastidium istos cœperit viri aut viciniæ, illico novam sibi plateam, sedem novam quærunt. Urbis insigne olim Testudo erat domiporta, cum verbo Sapientis Græci, "Omnia mea mecum:" nunc, verò, Papilio floribus variis insidens, pulchríque delectus nota verbum additur, "UBILIBET."

SECT. 1.

Vestis ac Mores Populi.

INCOLÆ plumis coloratis, Indico more, vestiuntur: quibus cùm aviculas conspiciant contra vim frigoris satis armatas; his tanto se tutiùs munitos autumant, quanto ipsi tam imbecilli teneróque animalium generi antecellunt. Situm, tamen, plumarum subinde mutant, ut novum habitum mentiantur: adeo ut quæ manè verticem obumbrabat, jam ante vesperam talos verrat; quæque modò genua, nunc altiùs posita pectus vestiat.

Ducunt uxores: quas etiam pro tempore amant efflictim: dantque illis fidem conjugalis benevolentiæ, veréque custodiunt, donec vel illa displicuerit, vel ipsi aliam viderint pulchriorem. Tum, demum, conjuges, non herclè invitæ, commutantur: citiùs enim illas cœperat maritalis thori fastidium.

Hospitem quemlibet, vel non antea conspectum, tractant hodiè familiarissimè, ac si perpetuum inter illos amicitiæ fœdus initum foret: postridiè, autem, velut ignotum prætereunt.

* Virgil. † "Sans eau," sine aquâ, Gallicè: sic Morus, in suâ Utopiâ, fluminis Anydri meminit.

Vix quicquam volentes offerunt, quod non retractent secundo spiritu, antequam seriò promiserint. Nihil promittunt, quod non dejerant postmodo, antequam præstiterint. Nihil, denique, præstant, cujus non ducantur, serâ tamen, pœnitentiâ.

Hodie nihilo vendunt, quæ, ubi emptori placere inaudiverint, cras magno redimunt.

Leges condunt in annum: neque enim expedire, ut, cùm rerum conditio mutationum vicissitudini obnoxia sit, vivendi tamen regulæ eædem semper permaneant: quibus adde, quòd cùm δεύτεραι φρονίδες plerumque σοφώτεραι sint, nimiæ profectò servitutis esset, id semel decernere, quod cùm postea expertis displicuerit, non possit unquam revocari.

SECT. 2.

Tumulus Vortunii. Antiqua Numismata.

Hic, in agro Muerio, propter viam, tumulus cernitur Vortunii cujusdam, non valdè antiquus, minùs elegans. Cui inscriptum *:

VIATOR

Mane, Lege, Ambula. Hic jacet

Andr. Vortvnivs, nec servvs, nec miles, nec medicvs, nec lanista, nec svtor, nec fvr, nec cavsidicvs, nec foenerator, sed omnia: Nec in vrbe vitam egit, nec rvri nec domi, nec foris, nec in mari nec terra, neqve hic, nec alibi, sed vbiqve. Nec fame, nec veneno, nec ferro, nec capistro, nec morbo svblatvs, sed omnibvs. Posvi H.I. illi nec debitor, nec hæres, nec cognatvs, nec vicinvs, nec necessarivs hanc neqve molem, nec lapidem, nec tvmvlvm, nec castrvm doloris, sed omnia; nec tibi, nec illi, nec mihi, nec male, nec bene volens, sed omnibvs.

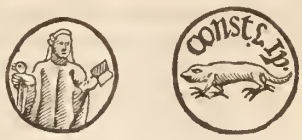
Ad quartum ab urbe Novizzâ lapidem, è puteo quodam effossa multa vidimus antiquiora numismata. Paucula non pigebit, in lectoris gratiam, descripsisse.

Quadratus hîc nummus erat: cui, ex alterâ parte, Janus bifrons; ex alterâ, verò, lapillus rotundus lævi quasi tabulæ insculptus videbatur, unà cum obscuris literularum notis Err. Var. Dvc.

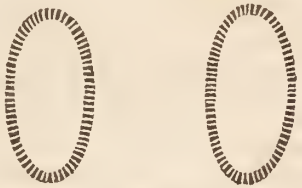
Erat et rotundus: cujus pars una togatum quendam referebat, mediæ ferè ætatis: dextra catelli venustioris capiti innixa: sinistrâ

* Cui simile Bononiæ est ad S. Petri, Aeliæ Læliæ Crisp. monumentum.

librum semiapertum gerebat. Pars altera chamæleontem coloribus suis variegatum; et supernè scriptum erat CONST. LIP.



Tertius erat majoris, ut videbatur, valoris; ovali figurâ; ex anticâ parte facie nasutâ, macilentâ, fronte redimitâ: ex alterâ, polypo pisce subjacenti saxo et affixo, et adsimilato eleganter excusus: cui et verbum juxtà positum "Pour Bon." Authorem nec scio nec quæro; nec quid sibi voluerit homo sciolus satis capio: facilè intelliget omnia lector paulò magis gnarus antiquitatis.



SECT. 3.

Academia Variana.

IN tractu Vallis Senzapesiæ *, quod nullus expectâram, comperi quidem imaginem Academiæ: Dudosam vocant sui: in quâ occurrebant mihi umbræ philosophorum.

Falleris quisquis istic lectorum cathedras, auditorum classes, scholas artium, rectores, pædagogos, leges, libros quæris. Quisque sibi magistri vicem supplet, et auditoris.

Collegia tamen hîc bina. Scepticorum unum: qui nec oculis, nec auribus suis fidendum censent; nec id unum statuere audent, se nihil statuere audere. Surripe cuiquam istorum nummum, aut panem, aut pannum (quod Lacidæ cuidam istorum contigit †) statim ambigit, num tale quid unquam habuerit priùs. Colaphum impinge, quamlibet iratâ manu: dubitat num acceperit, vel num se jam sentiat accepisse. Alloquere, adsta, tange: audit, videt, sentit: dubius tamen interea, ne fallaces sensus mentiantur.

Alterum vero Novatorum, illis Troverense, forsan ab inveniendo dictum: totos, enim, se dedunt isti rebus novis disquirendis; novísque urbium, vestium, ludorum, gestuum, rerum publicarum formis cudendis operam locant. Quisquis jucundius aliquod ludi genus, aut inauditam vestis formam excogitârit, à duce pro dignitate rei

* "Sensa peso." Ital. absque pondere, leve. † Diog. Laer.

promovetur. Qui bullas primus, ex salivâ et smegmate compositas, è juglandis cortice, insufflato calamo excitavit, non minùs illîc celebris est; quàm vel bombardarum inventor, vel Moguntinus ille typographiæ author, apud Europæos. Hi magno in pretio sunt aulicis, etiam et artificibus, Moroniæ præsertim Felicis, qui ipsorum consilio vestes omnes concinnant, componunt gestus.

Quin et isti novam sibi linguam frabricârunt; quam Supermonicam * appellant magistri; solis doctioribus adhuc cognitam.

Selectiora quædam vocabula, in peregrinantium gratiam, adtexere opcræ mihi pretium erit; excogitata quidem nuperrimè, et nunc dierum illis usitatissima; ne nimiùm fortè stupidus ac ipsorum linguâ Cedurinus † habeatur viator, qui ipsos alloquentes parùm intellexerit.

‡ Terra ipsis,	Silo	dicitur.
Anima,	Adek	
Quicquid intra cutem,	Cohos	
Pars interna diaphragmatis,	Coostrum	
Innata qualitas,	Relloleum	
Naturale,	Cherionium	
Sal,	Hal et Malek	
Vapor terræ,	Leffas	
Aquæ commotio,	Lorindt	
Mel sylvestre,	Tereniabin	
Halitus malus elementorum,	Realgar	
Principium,	Ilech	
Supernaturale,	Iesadach	
Unguentum,	Oppodeltoch	
Dejectio stellarum,	Nostoch	
Jupiter,	Cydar	
Successiva generatio,	Dardo	
Præsagium incertum,	Erodinium	
Certum verò,	Essodinium	
Pustulæ,	Bothor	
Malus sanguis,	Cassatum	
Mancus vel mutilus,	Artetiscus	
Gibbus,	Nasda	

Sed magis adhuc miranda mihi videbantur mineralium nomina et spirituum.

Sulphur,	Chibur vel Alcubrith	dicitur.
Argentum vivum,	Azoth, Sibar, Unquasi, Missadan	
Stannum rude,	Wismadt	
Mercur. præcipitatus,	Diatessadelton	
Metallum ferro simile,	Robolt	
Liquefacti denique metalli materia,	Blachmal	
Ferrum,	Edir	
Mercurius,	Missadar, Zaibar	

* Mystica lingua Paracelsi, sic à suis nuncupatur.

† Cedurinus, Paracelso "stupidus."

‡ Catalogus vocabulorum quorundam Paracelsicorum.

Aurum minerale,	Chifir, Fido	dicitur.
Cuprum,	Melibæum	
Vitriolum,	Colcothar	
Compositio ex coralio et carabe,	Dubelcolep	

Habe etiam et spirituum appellationes, qui istis familiarissimi.

Bonus dæmon,	Evestrum	dicitur.
Spiritus boni, secreta revelantes,	Zeninephidei	
Spiritus ignei,	Trifertes	
Spiritus aërei,	Nenufareni	
Lemures,	Caballi	
Spectrorum actiones,	Trarames	
Spiritus minerales,	Operimethiolim	
Imagines impressæ,	Gamohæa	

Præfectus collegii erat Bustius Hohenheimius *, precipuus novæ linguæ architectus. Haud scio tamen, num hæc nova huc usque obtinuerit, an locum cesserit alteri, cusæ fortassis nuperius. Quicquid erit, liberavi ego fidem præmonendo.

CAP. IV.

Asper Moronia †.

Sub ipso polo, in Australis Terræ extremo apice, Aspera Mor. locum sortita est: regio montosa, petrosa, gelu perpetuo constricta; quippe quæ cælo fruitur sicco, et frigidissimo.

Rupes hîc ferrea est, respondens per omnia magneticæ, quæ sub altero polo perhibetur: quæ ratio est ignota nautis et geographis, quòd, in tabulis nauticis, posteà quàm semel Æquinoctialem transnavigaveris, magnes ad australem se polum potiùs convertat.

Duos sub se Ducatus continet, amplos herclè magis quàm felices; Lyperiam quam alii Maniiconicam terram nuncupant, et Orgiliam.

SECT. 2.

Lyperiæ Dux: Populus.

Lyperiæ dux, "Le Grand Chagrin" à suis cognominatus, homo morosus tetricúsque, populo præsidet sui quidem non minùs simili quàm à reliquis Moronis discrepanti.

Palatium illi ingens Cordolium, è gagate magnificè constructum: in cujus vestibulo, rubris characteribus, exaratum est,

Merentum locus est; procul hinc discedite læti ‡.

* Illud nomen nativum est Paracelso. † Terra Stultorum Melancholicorum.
‡ Ranzovianum carmen in sacello quodam, prope Sigebergam.

Incolæ plerique hispidi, macilenti, inculti, colore fusco, crine nigro, cute durâ et asperâ, fronte torvâ, neglectâ veste, vultu tristi; oculis cum stupore quodam fixis, nec se facilè moventibus, introrsum verò demissis, ac veluti in cavis maxillarum tumulis jam diu sepultis.

Nemo urbem heic quærat, aut pagum. Incolæ soli semper habitant, leporum more, vitámque degunt planè eremiticam: partim, quòd ita naturâ suâ suspiciosi ac meticulosi sint, ut proximos non ferant; partim, quòd edicto Ducis cautum sit ne quis aut intra conspectum alterius domi, aut intra certa milliarium spatia ædium sibi poneret fundamenta.

Rarissimè quidem exeunt: sive id propter densissimas tenebras, quæ hîc ferè perpetuæ sunt; sive decreto principis fiat, seu sponte suâ potiùs, quòd se domesticâ solitudine malint oblectare. Rariùs tamen obvium quempiam salutant, vel alloquuntur: sic enim se habet legis suæ sententia: "Antequam necessum est ne produento; neminem in viâ, nisi die Jovis *, sâlutanto." Adi quenquam istorum: pulta fores: serò respondet hospes, et iracundè; quippe molestissimè ferunt novi hospitis adspectum.

Quæris quid agant, vel quo tandem modo ætatem terant? Sanè, imaginando et fingendo nunquam facta, nunquam futura; credendo quæ finxerint; prosequendo quæ crediderint: quæ ratio est, cur ita horreant aspectum, nolintque interpellari.

Alius se jam diu mortuum putat, seque velut frigidum cadaver imo in pavimento protensum sternit. Si quis fortè domesticorum appropinquârit hominem sciscitaturus, involat huic in faciem; necromanticum ratus, qui, secretâ carminum vi, animam priùs exautoratam ex inferis revocaverit: et jam, velut umbra, vagatur hàc illàc, sperans non posse se deinceps humanis sensibus comprehendi †. Accurrat quis suorum, rapiátque, et catenis (uti opus est) vinciat; hunc unam ex Furiis judicat à Plutone missum, ut animulam sibi nuper ereptam repeteret; domúmque suam, quam olim tumulum sibi finxit, nunc Infernum ratus, eo magis perhorrescit.

Alius se talpam imaginatus, degit in cubili subterraneo, vermes venaturus, rostróque probè calceato terram suffodit: ubi verò aliquis, illum insequutus, vel aciculâ pupugerit, statim (prorsùs enim sibi videtur more talparum cæcutire, ut neque virum, nec ferrum dignoscat) furcâ ratus talparià transfodi se, exclamat miserè, seque parat patibulo.

Alius Atlantem fingit grave cælorum onus sibi imposuisse: stat ergo immobilis suspirans sæpissimè, et nunc tollens humerum, nunc deprimens: et, postquam diutulè sub ficto hoc onere sudaverit, ubi quis suorum magnum cæli tibicinem ad se traxerit moveritque loco, procidit is in faciem; mundi ruinam, parùm interea tacitus, impatienter exspectat; increpans homunciones imprudentissimos, ita prodigos suæ salutis et orbis universi.

* Observatum hoc sedulo est hodie à Monachis Carthusianis, et eâdem lege cautum. His similia quære in Hospitio Stultorum Melanchol. a Baron. scripto.

† Idem ipsum de Pisandro quodam Cæl. Rhodig. l. ix. 26.

Alia, Megæram se opinata, vel Furiarum quampiam, terret hospitem sævis gestibus : capillos suos totidem angues quatit, sibilat, et ungues intentat advenientibus : nacta, verò, catellum aut soricem excruciat quantum potest ; animámque se peccatoris torquere rata, quod Ajax olim insaniens arietibus fecisse dicitur, pœnis et querelis miseri animalis semet admodum consolatur.

Alius, nasum sentiens ultra modum excrevisse, lora consuit ; quibus, more Cingaris Merliniani *, à tergo revinctum excipiat.

Alius argillaceus sibi totus videtur, vitreúsve : procul ergo devitat obvios ; veritus ne, si forsan in quem violentiùs impegerit, illico confringatur.

Ita nemo horum est, qui non se alium comminiscitur.

SECT. 3.

Ab Ochietto Monte, Larmium salsum Flumen oritur, rigátque maximam hujus provinciæ partem. Sed et regionem hanc totam pertranseunt Montes Traurigii ; ut Italiam, Apennini : qui horrorem ferè incutiunt, dirâ quâdam solitudine ; nihil enim hîc conspicies, præter ursorum antra, et tuguriola sagarum. Abundat istic utrumque malarum bestiarum genus. Ursus, animal verè melancholicum, per hyemem totam in obscurissimâ caveâ delitescit ; pedésque sibi lambendo, vivit. Sagæ, decrepitæ aniculæ et impotentes, gramosis oculis, attritis dentibus (ut olim Cæcilius) quæ omnia se posse putant, vel tantillum mussitando, ciere tempestates, rivos sistere, mederi morbis, excitare mortuos : ipsæ tamen, interim, præ merâ fame moriuntur.

Montium istorum latus umbrosum operit Bubonia Sylva ; spectris, uti ferunt vicini, perpetuò infestata, ac mortalibus invia.

Lycanthropicos per hanc sylvam passim discurrentes videbis ; territúsque plus satis, ni istorum morem vocísque fraudem prænoveris, audies ululantes.

Sed et in Valle Gramiâ, montibus hisce subjacente, oberrant plurimi, quos princeps sagarum Melæna in leones asinósque † transformâsse dicitur : ita tamen, ut humanam illis et vocem et faciem concesserit.

SECT. 4.

Omittendum non est inter reliqua, quod in hâc regione celeberrimum est : in latere nivosi montis et excelsissimi Traurigiorum et ultimi, Antrum Maninconicum, aliis, Antro del Pianto. Vestibulo quidem angusto, et cæruleâ glacie concreto ; intùs, verò, ut ex sono licet conjectari, tractu valdè spatioso. A limine pendent stiriæ

* Merlin. Coccaias in Macaronicis. † Melancbol. asinina, leonina.

grandiores: quæ, velut dentes totidem, in horridissimis speluncæ faucibus videntur induruisse.

Hîc fama est raptas melancholicorum animas, intensissimo frigore torqueri. Quisquis ori appropinquaverit introspecturus, quod vix quisquam prudens facit, humi sternitur exanimis; ibique cadaverosum corpus reditum animæ cruciatissimæ præstolatur: sed qui aurem admoverit terræ vel aliquantulum remotiori, quæ suspiria, et sive catenarum sive stiriarum decidentium clangorem, inaudire sibi videbitur!

At qui in aliquâ montis hujusce parte somniaverit, quod ego audaculus homo expertus sum, Deus Bone, quales Chimæras, et Tragelaphos, Centaurósque, et mille stupendas monstrorum formas, non sine horrore quodam, conspiciet!

CAP. V.

Orgilia; alter Ducatus Asperæ Moroniæ.*

Vicina huic Orgilia est: terra aridâ, arenosa, sterilis; quæ gentem producit iracundam, furiosam, rabidam. Staturâ cæteris minorem, pallidâ facie, crine rubro, oculis scintillantibus, tremente labio, incerto gressu, sed plerunque concitato.

Huic præest Dux de Courroux, tyrannorum omnium et exemplar et Coryphæus. Mirabitur, nec credet lector narranti, quid ille jubeat, quid agat, quàmque impetuosè, quò redigat suos, quomodo plectat. Celebris ille quondam Russorum tyrannus mitis homo ac mansuetus, præ isto, mihi visus; et qui primorum Cæsarum, imò et Patagonum cruoris sitientissimus.

Quin et istic forsan hæsitabit incredulus rerum indagator, explorator terrarum; neque, cùm cæli ingenio soleant incolarum mores conformari, sibi sinet persuaderi, regionem hanc polarem pro loci situ intensissimè frigidam, tam plus satis calidæ ac cholericæ prolis matrem unquam extitisse. At novimus sat benè philosophi, eò verisimilius hoc ex ἀντιπεριστάσει posse fieri, quò cælum frigidius: neque illud quisquam stupere poterit, qui noverit Africam, regionum torridissimam, gelidissimas serpentes generare; et in fornacibus Cypriis vulgò creari muscas, quæ suâ frigiditate ignem extinguant †. E mediâ regione aëris fulgura torqueri ac tonitrua. Hanc, denique, terræ molem ex igne subterraneo, aucto quidem ex ambientis corporis frigiditate, quassari hàc illàc, penitùsque commoveri. Nunc ergo, suffragante philosophiâ, fidem et spero mihi et arrogo.

Ubi quatuor præcipuæ sunt provinciæ istius partes, Lecithia, Prasinia, Iodia, Glastia. Singulis et habitus et color suus est: Leci-

* Terra Stult. Cholericorum.

† Mercurial. Var. lect. Georg. Agric lib. de Subterraneis. Non naturalis bilis qua, duplex est; λεκιθώδης πρασοειδης, ἰώδης ὑδαλώδης, quæ colore glastum imitatur.

thenses, pallido et cinericio; Prasinenses, viridi; Glastii, livido et cæruleo; Iodii, rubicundo colore et tincti incedunt et amicti.

Nemo horum prodit unquam non onustus armis: ut cui vestis parùm fortasse suppetat, nullum tamen armaturæ genus sit defuturum. Idem homo non maximus quasi conductitius Martis bajulus, dextro quidem humero bombardam, sinistro fustem, ex altero latere gladium, pugionem ex altero, arcum pharetrámque à tergo gestat quaquà proficiscitur: quisquis obviam venit eunti, ni procul cedat viâ, ad pugnam se paret, vel ad mortem necesse est. Rarum iter est sine vulnere, aut cæde: et quem semel interfecerit quis, voracissimè dilaniat; vescuntur enim crudâ carne semper, sæpius humanâ, quam inter dapes maxime opiparas numerant, epotóque cruore madefaciunt.

Leges ibi nullæ: vi et armis omnia decernuntur. Injuriam passus aut ulciscitur, aut succumbit. Unicum hoc valet, petitum ex antiquo jure, "Vince et Fruere."

Duello licet, vel vindictam petere, vel suum repetere, vel rapere alienum. Quòd si plures concurrerint, miscuerintque lites, qui supervenerint, fisco addicuntur. Id scilicet à duce decretum est astutiùs; ut et conjurationum semina opportunè præcaveret, et sub hoc prætextu mensæ suæ honestiùs fercula procuraret.

Sedes ducalis Tarocchium * est: urbs ingens, sed lignea tota; quam nec ex aliâ materiâ strui sinet tyrannus, ne non satis commodè possit, ubi cives deliquerint, pro suo arbitrio incendi. Nemo hîc habitat, præter fabros ferrarios, carnifices, lanios: in quorum officinis propendent pernæ humanæ, non secùs ac apud nos suillæ aut vitulinæ. Hanc lambit Zornus Fluvius rapidissimus; quem aiunt hyeme mediâ, pro more fontium, incalescere, et halitus edere maleolentes.

Juxtà, tyranni aula est, ardua quidem et excelsa; monti prælto superædificata, quem ipsi Calavernium vocant; ferúntque, ex craniis humanis congestum, ad hoc tandem fastigium crevisse. Lateritio illa, tamen, et alto muro circundata: vivit enim ille semper dubius suorum fidei; mavúltque suis ferratis portis, quàm ipsorum amori et observantiæ confidere.

Stipatum hunc ferunt decem millibus carnificum qui omnes hujus et iræ inserviunt et palato. Si quis peregrinus, rerum ignarus, huc fortassis appulerit, statim res fisci est, apponitúrque duci cœnæ caput; quo genere non minùs delectatur ille, quàm nostri quâlibet ave rarâ, vel pisce; nec minùs studiosè, carnificum operâ, hanc sibi prædam disquirit, quàm Vitellius olim phœnicopterum linguas et lactes murænarum †. Æthiopes illi turdorum loci; nostri, verò, coturnicum. Agitur tamen cum illis benigniùs, qui tantùm animi gratiâ palatíque, nec ob crimen aliquod commissum, trucidantur: non secùs enim ac cum Eurydice Olympias egisse fertur ‡, dat illis optionem *εὔνες σφάκτης* potestatémque quodcunque mavelint mortis genus eligendi; ferróne perire malint, an capistro.

* Garzonius Discurs. 13. "Fatuos furibundos" vocat Da Tarocco: hinc nomen istud. † Sueton. Vitell. ‡ Diodorus Sicul.

Hujus in palatio nihil tam celebre est, quàm Sacellum Inquisitorium, ipsis Sancta Carniceria: ædes, sacra Furiis ac Diis Infernalibus; quorum omnium statuæ, è gagate et coralio, horribili figurâ sculptæ, et visuntur, et adorantur. Hîc omnia cernes, et cruciatuum genera, et mortium: centum patibula, nec pauciores rotas Ixioneas, secures, gladios, furcas, funes, fustes, et semesas ærugine bombardas; ut satis constet istis, priusquam vel Europæis vel Chinensibus, machinæ hujus lethalis usum innotuisse. Mille hîc fumant altaria, igne perenni: in quibus indies litatur Inferis et Duci: animis enim Furias, cadaveribus verò Tyranni ingluviem quotidianis hecatombis placare student: cruoris quod superest, arte quâdam suâ rarefactum ne tanto tempore congelascat, doliis quibusdam, instar vini Massici Falernive, duci post multos annos propinandum, asservatur. Fons saniosus, Di Marza, per mediam currit Libitinam, alluítque fœdatum sanguine pavimentum.

Incolæ semper ferè cursitant in viâ; semper anhelant, sudántque.

Duo hîc miraberis, Lector. Neminem videbis, non aut mancum, aut mutilum: inter quos ille demum formæ palmam obtinet, cui facies maximè fuerit cicatricosa. Senem hîc videbis neminem: vix enim cuiquam contigit horum ad mediam usque hominis ætatem superesse.

In mediâ ferè regione Palus est Coledochia *: non minor profectò illâ Mæotide, nec ignobilior; cujus aqua colore flava est, sapore amarissima. Exundat ista sæpius; sed incertis temporibus: riparúmque oblita, per magnam Orgiliæ partem furibunda vagatur; quantumque soli tangit undarum profluvio, quæ sulphurea illi natura est, non secùs ac devius Phaëthontis currus comburit. Jam tum vasa sibi implent accolæ; credentes hoc liquore crebriùs hausto acui sibi animum, et ad quidvis audendum concitari.

Sed cave fallaris, Lector. Hæc ego auditione accepi solâ, non ausus intueri coràm: memini quid Gallus ille olim toties mihi à nobilissimo, ingeniosissimo Baconio inculcatum, "Il faut menager la vie."

Aspera nimis erat hæc Moronia, quàm ut me ferret hospitem. Mansi ego, salvâ et benè curatâ cute, Pazzivillæ; satius mihi ratus in hoc negotio, credere quàm experiri.

CAP. VI.

Moronia Fatua.

Nulla Moroniæ pars tam antiqua vel tam numerosa est, quàm hæc, quæ Fatua vulgò nuncupatur: cujus incolæ aborigines se Moronos venditant. Hæc itaque non aliter regionum mater audit, quàm urbium Pazzivilla: ac proinde in medio, quasi tam lepidi

* Hoc nomen est vesiculæ bilis receptaculo.

corporis umbilicus, locum habet. Nam ab austro Aspera Moronia, ab oriente Mobilis, ab occidente Pia, à septentrione Felix, hanc mediam cingit quaquaversum.

Pars australior Scioccia, magis ignava est ac pituitosa: illa, quæ aquilonem respicit, multò et operosior et rerum agendarum peritior.

Ni testis oculatus fuissem morum factorúmque stupidissimæ gentis, non credidissem, herclè, naturam tam brutis animalculis rationem, divinissimum munus, indulsisse. Omnes, enim, illà in parte, quæ Maninconicam Moroniam attingit, more quadrupedum incedunt proni; nec, quæ illis mira simplicitas, aliud genus ingressûs cognoverunt.

Ne tuguriolum hîc ullum cernes: partim, quòd ipsi domunculas sibi parare nesciant; partim, verò, quòd ab alio structas ingredi non ausint, ne tecti ruentis mole supprimantur.

Multi hîc quotannis, præ merâ inediâ ac frigore, moriuntur; quippe qui nec cibum coquere, nec vestem concinnare, nec sternere lectum, imò ne congruè quidem eloqui norint. Nemo parentem suum novit, aut filium, aut uxorem: nemo redeundi viam quâ priùs egressus est, nemo ursum ab ove, leonem à catello distinguit. Imò sunt, qui ignorant quâ tandem viâ cibum sibi paratum stomacho ingererent, per naresve an per aures, aut si quod aliud minùs aptum foramen. Denique, nec enim hîc libet immorari, finge tibi quodvis Arcadicum pecus humanâ donatum specie, habes germanum Sciocciæ indigenam.

SECT. 2.

Baveria *.

Pars reliqua, Baveria, ingeniosior est; digniórque, et viatoris pedibus, et oculis fastidiosi lectoris.

Populus, enim, sagacissimus sibi visus, rerum omnium causas subtiliùs indagatur, nec nisi altiùs petitis rationum momentis acquiescit.

Ab incunabulis monoculi sunt omnes: quippe, statim à partu, oculus alter, velut superfluus, eruitur; quòd, clausâ semper alterâ palpebrarum, et distinctiùs cernamus et intentiùs.

Pars nuda incedit; ut induendi et exuendi parcant labori simul et tempori. Pars tecta sibi parat, sed absque septo vel pariete; ut ædes eò magis sint perspirables, ac proinde salubriores. Pars nidos sibi struunt, avicularum more, altissimos; ut cœlo sint viciniores.

Omnes et opinionum et operum singularitatem quidam mirè sectantur.

Horum quidam, auram captantes popularem, vix profectò cre-

* Terra Nugonum.

denda moliuntur. Nam quosdam videbis capite incedentes ac brachiis: alios, alis plumísque cerâ junctis instructos, audaci volatu, alites, Dædaleo more, imitaturos; ut Calain et Zethen, Argonautarum socios, ab inferis putares surrexisse: alios, ut Thessali quidam Veneti * solent, prodigia naturæ artísque, unguenti, aut aquæ, aut machinæ alicujus stupendos effectus, hianti populo gloriosiùs ostentantes: alios, denique, arte pol benè lucrosâ, è vilissimo metallorum, aurum educentes: rideres profectò horum operosam stultitiam, spem toties elusam, toties redintegratam.

Ex istis quosdam audio adiisse pridem oraculum, de tam dubio difficilimi negotii eventu sciscitaturos: quibus illico Pythius, "Travaillez †." Discedunt alacri animo consultores, sibique jam annuisse deum gloriantur: perdúntque, iterum ac denuo, repetitam operam, et cum operâ facultates; nec intelligunt se tempestivè à præscio numine admonitos, ut, Vulcaniâ hâc fraude jam serò spretâ, marræ insudarent ac ligoni.

SECT. 3.

Urbes Moroniæ Fatuæ, scilicet Baveriæ: Metrop. Pazzivilla.

Prima hîc omnium occurrebat mihi Duricoria: urbs non contemnenda, quæ tamen nihil habet quod moretur viatorem.

Huic proxima Pratensis Villa ‡; senatorum prudentiâ nobilis: qui, non ita pridem, cælo nimboso pluvióque, de arcendo imbre consilium inierunt. Alius pulsandas monet urbis totius campanulas. Alius, quod Italæ mulieres solent ut ingruentem avertant tempestatem, diri odoris pabula sub dio comburenda. Tandem, gravissimus hujus ordinis surrexit; suasítque, ut quicquid in se nubes complecterentur aquæ, destillare sinerent; nec dubitare se quin, hoc pacto, pluvia sit tandem, suâ sponte, cessatura.

Sed urbium omnium domina Pazzivilla est.

Sita, quidem, partim in planitie uliginosâ et palustri, partim verò in montis editioris latere; ita ut pars utraque aquilonari vicorum descensu continuetur, procul ab omni nemore ac fluvio.

Montosa pars valli nivem suppeditat, vallis monti aquam in puteis stagnísque diutiùs reservatam.

Portas habet sedecim: quas eo consilio struxisse aiunt fundatores, ut quadruplo ditiorem aliis haberent civitatem.

Formâ non rotundâ, non ovali; ut urbes aliæ. Sed mediâ, inter

* Mountebanks.

† Recitat decantatum à plebe rhythmum Libavius, in hanc sententiam:—

Alchymia est ars sine arte;
Cujus scire est pars cum parte:
Medium est strenuè mentiri;
Finis, mendicatum iri.

‡ Villa et Historia Italis benè nota. Moreiin. de Orig. Relig. Pap.

cylindricam et inversam pyramidalem; planè ad effigiem humani corporis composita. Nemo hanc formam mirabitur ilicet, qui noverit Belgium leoni, Peloponnesum platani folio, Italiam tibiæ mortui hominis, corio bubulo Hispaniam, utramque peninsulam orbis Atlantici piscium pulmonibus, Asiam crocodili pelli assimilata: ut, simul ac istam videris, Colossum aliquem humi stratum, vel Prometeum Caucaso illigatum, te à longe putares conspicari.

In ipso montis vertice forum collocatur; quippe quòd caput urbis est, sensúmque et vitam reliquis administrat. Quæ res quantum laboris facessat bajulis, dum supellectilem quamcunque, præsertim dolia majuscula vino vel cervisiâ plena, contra declive collis dorsum impellunt, conjecta, Lector, et ride. Videreris tibi centum videre Sisyphos, vano nisu saxum provolventes: qui, fortassis, ubi ad umbilicum usque montis, magno conatu, anheli sudantésque ascenderint, alterius dolii decurrentis impetuosissimo concursu, non sine periculo repelluntur.

Hîc habitant gravissimi ac honoratissimi senatores: qui hinc, velut è speculâ, totam urbem commodissimè possunt intueri.

Cervix huic adjuncta est viculus brevis et angustus, lictorum sedes et bedellorum.

Instar scapularum, brachiorum, ac manuum, sunt utrinque vici duo; quos occupant artifices pauci quidem illi, nec nimiùm periti.

Pro trunco hujus urbici corporis platea latior paulò et excelsior, hospitiis destinata, quæ ad lumbos usque porrigitur. Etiam ipsa pars quâ sedemus, pulchrè videtur referri depressiore montis loco, ubi cum planitie paulatim conjungitur. Lenones hîc habitant, lupæque, et quotquot urbi mundandæ dant operam cloacarii.

Crura et pedes binos ad mediam vallem protensos bajuli sortiuntur ac viatores.

Ædes ad unam omnes carent fundamento; quippe aiunt se malle lapides effodere, quàm sepelire.

Ædificia sibi struunt excelsissima senatores, ut quò cælum propius attigerint, eò magis incalescant, et inferiorem hanc terræ aerísque inclementiam effugiant.

Nullam non domum cernes probè pictam utrinque; et majorum omnium præsertim, imò et hospitum nominibus inscriptam *.

SECT. 4.

Senatus Pazzivillanus.

Me illîc agente, consilium ceperunt senatores, quibus potissimùm modis ad urbis sive dignitatem, sive amœnitatem, seu denique securitatem, fieri posset accessio.

Alius aliud suasit, pro suâ quisque facultate et prudentiâ.

Primus, quidem, mare illuc per multa milliaria, perque medios

* Muro bianco charta di matto.

montes, civium industriâ, deducendum: cujus proximitate urbes alias, mirum in modum, ditatas ipse animadvertisset.

Surgit alter, ac moros à fronte renuit; neque fidendum ait tam fero voracíque elemento: cujus perfidis fluctibus multæ præclaræ civitates absorptæ fuissent.

Alius ergo miros suadet aquæductus, ab imâ valle per tubulos quosdam petendos: quod non dubitat facilè posse fieri, cùm aquam sæpius viderit sponte suâ è puteis ebulliisse; seque, quòd nihil habuerit quo in spatium angustius coarctarerur, per totam planitiem diffudisse: quodque, è contra, cùm pluvialis aqua de summo monte descendat, unda undam propellere soleat et præcipitare; idem proculdubio factura sit ascendendo.

Alius monte novo aliquanto altiore cingi urbem mavult, civium manibus è subjacente valle eruendo. Cujus quidem consilii quadripartitam rationem attulit: primò, ne totum orbem testem haberent Pazzivillani, quid in urbe, præsertim à senatoribus, geratur: dein, urbis et muniendæ causâ et augendæ: ac, denique, propulsandi frigoris. Quo facto, pontem vult è solidâ firmâque materiâ altissimum exstrui, qui à prioris montis cacumine ad alterum usque porrectus, et ambulationibus inserviret et vecturæ.

Exsurgit alius; ac, subridens, rogat quomodo tandem vallis montem possit parturire: ac, præterea, ut hoc posse fieri concederetur, pontes maximè omnium patere periculis; nam si tantillum laberetur jumentum vel viator, ne salus ipsa servare illum possit, quin extemplo pereat necessum sit; plerunque etiam, quod pejus est, non sine brachio aut crure miserè confracto. Malle se aliquid consulere, quod plurimum secum ferat dignitatis, nihil periculi, nec multum laboris. Quocirca, si benevoli cives sibi monitori auscultarent, id sibi longè optimum videri: ut unaquæque domus, pro mole suâ, pyramidem sibi altiorem erigeret; cujus apici summo gallus æneus argenteúsve, aureâ cristâ insignis, quâvis aurâ versatilis insideret: in unâquâque pyramide horologium collocaret: singulis horologiis campanulam adjungeret. Nec dici posse, quàm elegans ac jucundum spectaculum, tam frequens excelsarum pyramidum series adventantibus peregrinis videretur; quàmque per horas aurem deliniret tot tintinnabulorum jugiter sonantium harmonia.

Acclamatum est, uno statim ore, tam commodæ, facili, gravi, petitæque altiùs sententiæ: ut jam deinceps hospes quisquis, mea sequutus vestigia, illò fueris in posterum peregrinatus, urbem sis longè elegantiorem cultiorémque invisurus.

SECT. 5.

Spesius Tractus *.

Spesius Tractus huic adjacet, olim ditissimus: in quo nil celebre vidi, præter Saltum Actæonium, Cubæam, urbem octangularem, et Milanam †.

* Terra Stult. Prodigorum. † Tria præcipua prodigalitatis subjecta, Canis, Alea, Accipiter.

Incolæ bonorum certè omnes profusissimi sunt; viásque excogitant, quicquid habent ingeniosius prodigendi: quidam enim cani venatico, alii verò accipitri aut milvo, alii cubo eburneo chartæve pictæ ampla insumunt patrimonia: imò ubi sola vestis suppetit, hanc vel hastæ subjiciunt, vel deponunt collybistæ, ut habeant quo voluptatem suam instructiùs insequantur.

Sed regio hæc num ad Fatuam Moroniam, an Felicem pertineat, mihi quidem incertum est. Penes quoscunque fuerit olim, stat mihi ante hunc diem veteres migrâsse colonos: et, si quos hæc regio jurisperitos aluerit vel fœneratores, jurârim terram sanè pulchram et fœcundam, istos diu abhinc novos dominos salutâsse.

Ubi nihil superest, vel quadris victitant alienis, vel de publico forsan aluntur.

Celebre hîc est Azotium Promontorium, asylum miseris debitoribus; quò confugiunt quicunque foro infeliciter cesserint. Novimus et ubi qui solvendo sunt satis illuserint istic mœstis creditoribus: qui si fortè fugientem huc fuerint prosequuti, et ab arâ retraxerint invitum, rei jam læsæ religionis, à summâ quidem arce præcipitantur.

Hîc parentes, etiam superstites, nostris, ut videtur, indulgentiores, filiis vix dum adultis integrum demandant patrimonium; et, moribundi, uxoribus plerique rem totam familiarem, agros, supellectilem, neglectâ prole, legare solent *: quòd si illæ vitam priores excesserint, tantum insumunt funeri, quantum filiæ elocandæ inserviret.

SECT. 6.

Lisonica Gens †.

Pro vestibulo Felicis Moroniæ sedet Gens Lisonica; omnium quas vidi prodigiosissima; bifrons, bilinguis: ex anticâ parte simiam, posticâ canem referens; ut ex homine, cane, simiâ tota composita videatur.

Hîc fidem mihi faciet gravis author Munsterus; qui, ex alterâ saltem parte, Indos quosdam hâc formâ descripsit.

Nata quidem ad serviendum: pars maxima se generosioribus vicinæ gentis volentes vendunt aut emancipant.

Etsi verò tam stupidi sint, ut nihil ipsi possint laude dignum excogitare, optimè tamen norunt quicquid usquam viderint imitari ‡: nec quid aut induunt, aut agunt, aut loquuntur, cujus exemplar sibi aliquod non proposuerint. Me illîc agente, claudicabant altero pede omnes, et inter incedendum usque screabant; eò quòd præfectus Lisoniæ Ciniflonius, crus sibi fregisset pridem, et catarrho diuturniore laborâsset.

* Moresin. Sc. in lib. de Orig. Rel. Pap. hoc idem de Britannis.
† Terra Adulatorum.
‡ "O imitatores, servum pecus."

Horum plerique tonsores, sartores, pararii, vel denique lenones sunt. Sunt quidam, ut aiunt, inter hos et aulici, habitu non contemnendi: nec quis profectò Hispanorum minus est, præ istis Lisonicis.

Alloquere et intuere quempiam, is, incurvato priùs genu et exosculatâ dextrâ, ultimam clausulæ vocem reduplicat; vultúque renidens, quicquid tibi gratum fore retur, blandè regerit, non tamen sine immensâ titulorum congerie: osculo dein altero claudens sibi labia, pendet ab oculis tuis, anxius ut tibi responsum arriserit. Tu modò istis annue, et perge fari; quicquid dixeris, velut oraculum datum divinitus in tabellas refert, cœlum suspicit, téque pronus veneratur.

Deum non agnoscunt isti, præter illum, cui se addixerint in servitutem. Hunc aris, geniculationibus, precibus colunt supplices. Hæc omnia altero quidem ore fiunt: sed nullum unquam ex hoc ore verbum egreditur, quod non interea altero, canino scilicet, clanculum retractetur.

Hoc in tractu offert se prima omnium Loverium, urbs alta et spectabilis; sed tam parùm solidè constructa, ut sperare nequeat diuturnitatem. Bugio flumine et ditata plerunque, et aliquando etiam submersa.

Et vicina huic Babillarda, villa stridula, cujus incolæ nunquam tacent.

Assurgunt hinc montes, seque ipsi exuperant usque ad Chatovillam; pagum sanè inclytum, cujus incolæ nunquam non rident.

Conjungitur huic amœnissima Piacentiæ Planities; quæ demum in Pipuliam desinit Paludem: illa rursus in Verguensam infame Oppidum; quò exulant malefici omnes, et quos vocant Medrosi.

CAP. VII.

Moronia Felix *.

Moronia vere Felix, sive amœnitatem sive opulentiam spectes, australiorum regionum facilè principatum obtinet. Quòd si quantum præ se fert divitiarum, tantum revera possideret, vereor ne huic Aquilonari etiam orbi palmam præriperet: sed istis mos est, et quæ non habent simulare, quæque habent ostentare gloriosiùs.

E longâ et latâ montium serie, planities continua fit per milliaria Germanica 60 protensa, quæ situm præbet Felici Moroniæ longè quidem jucundissimum: cujus imis pedibus oberrat Le-Sain flumen spectatissimum, et ferè totam cingit.

In declivi fronte collis tam pulchrè continui, facilè concipiet lector, quantâ cum amœnitate spargantur urbeculæ: ex alterâ parte

* Terra Thrasonum; vel, stultitiæ gloriosæ.

vallem despicientes florentissimam, rivo certè perquam elegante pererratam; ex alterâ, æquabili pascuorum agrorúmque tractu, satis ædepol spatioso, septæ commodissimè.

Urbes hîc non tam frequentes, quàm altæ nitidæque: fabricâ tamen valde tenui; et quicquid externo splendore pollicentur, intrinsecus nimiùm sordidæ.

Hîc, quâ parte Rodomontadii Colles inæquale dorsum viatoribus calcandum præbent, Vantarole Urbs est, quæ et Salacona dicta est; superba ædificiis, sed ad mendicitatem indiga.

Vicina huic Menosprecia *, lutosa meherclè villa, cui nomen meritò concesserit illa Parisiorum.

Ab hâc non multùm distat Rupes altissima et nòtissima Derrumbiada †; non multùm absimilis Peccanæ illi apud Anglos: cujus pars summa solo æquabili continuatur; descensu tamen adeò recto ac præcipiti, ut si ab alto despicias, lævis saxorum superficies turris editissimæ humanâque operâ politæ latus referre videatur. Multis funeribus funesta rupes: ut non plures crediderim è saxo Tarpeio cecidisse.

Alteram orbiculi hujus Moronici partem occupat Antoia Urbs: incendiis ita nimis obnoxia, ut ne vetus Roma tam sæpe flagraverit; quod partim ex civium negligentiâ, partim ex ædium oleosâ materiâ evenire credibile est.

Et vicina huic Putanium, quam alii Villam Vitiosam appellant; è silice cæmentóque durissimo structa.

Dein, prope ditionis Ucalegonicæ fines, offerunt se latissimi Sinobræ Campi ‡: ubi populus nunquam non feriatur, et in laborantes quosque severiùs animadvertit. Cujus precipuæ urbes Jugaria et Risaglium: quarum ex orientali latere ubi Le-Sain cum Oisivio Flumine undas commiscet, Saltuares illas Insulas (olim, uti videtur, Plinio § cognitas) conspeximus; quæ in symphoniæ cantu, ad ictus modulantium pedum moveri perhibentur.

SECT. 2.

Mores Populi.

Nemo hîc non se nobilem gloriatur; statuas atavorum, et insignia nec non immensam prosapiæ suæ seriem, etiam ab annis ante orbem conditum 10,000, cum illis apud Diodorum Siculum, derivatam ostentans. Vidi istic prælongas quorundam porticus, cognationis stirpísque suæ rectis, obliquis, transversis lineolis depictas; quorum tamen avos vicinia sartores, carbonarios, equisones pridem agnoverit.

Nec quis nobilium est, quos Scogidos ‖ appellant, quin prædia etiam habeat suburbana, colonis quibusdam, Vellacos vocant vulgò, elocata: servis verò plerique Lisonicis utuntur.

* Cit. Ep. ad M. Fab. Gallum. † The Torre. ‡ Ἀέργοις αἴεν ἑορταὶ. Hesiod. § Plin. l. iii. 95. ‖ Vel "Escogidos." Hisp.

Victu et prætenui et vilissimo contenti sunt ipsi Sennaladii, nobilium generosissimi. Sunt tamen ex his, qui, semel in anno, sub finem fortè Decembris, convivia quidem agitant splendidissima, magno cum apparatu, et hospitum numero, et ferculorum, ut uni huic festo reditus ferè omnes insumere necesse sit: deinceps, verò, quod superest, ita genium defrudent, ut penè merâ se fame enecent.

Sed pars maxima, ventrem contemnens eique quantumvis obstrepenti aurem obturans, quicquid uspiam succurrit vestium, pretio deterit; ita tamen ut pudeat esuriem fateri palam: quam ut honestè dissimulent, et saturitatem contrà mentiantur, quoquò ambulant à prandio, mundare sibi fauces mantili, calamóque dentes exonerare carnis non visæ pridem reliquiis, assolent.

Horum cuivis non arca, non fundus tantum valet, quantum gladius et quod gerit amiculum. Non desunt ex istis, qui centum plurésve Mangeguadagnos * (ii servi sunt) alunt vestiúntque. Quicquid habent tamen, ut Plautinus ille, cùm mutuo non possent, sumpserunt fœnore; vestésque suas à pario conduxerunt in diem. Vidi et qui stabulum sibi struxerit verè regium, è longè conquisitis lapidibus columnis marmoreis multóque ebore concinnatum: ipse verò, interea, tuguriolum humile, angustum, cespititium habitârit.

Nomina sibi longissima fingunt; quibus gentis, loci, stirpis, cognationis gaudent aggerere: sed et titulos omnes non uno spiritu contentos, de compositione frequenti concumulant.

Plumæ hîc præsertim longiores, quas Spruzzolias vocant, non minoris fiunt quàm pelles ab hodiernis Moscovitis. Aliqui, præterea, campanulas argenteas calcaneis appendunt; quæ, ad singula vestigia clarè resonantes, oculos ad se vocant prætereuntium, aurésque demulcent.

Pauci illi, qui generis ignobilitatem non possunt diffiteri, excelso tamen animo sunt, et altissima sapiunt. Memini in vestibulo cujusdam inscriptum legisse:

> " Misero quello, chi di persona vile,
> Nasce di cor magnanimo e gentile †."

Unum inter reliqua stupebam istic: nec immeritò. Incolarum plerosque non pane, non cibo; sed fumo herbæ ‡ non benè olentis, nec herclè salutaris, victitare; quem ore quidem excipiunt, naribus egerunt; ut ex istis tot interim caminos facere videantur. Morem hunc nescio, herclè, num ab Indis Moroni, an Indi ab istis didicerint. Fertur enim nobilem quendam ingeniosum, sed nequam, Topia Waralladorem, fumi pessimi originem ab Indico quodam Dæmone petiîsse. Sunt tamen, qui Indos quosdam Torrida-Zonios authores fuisse putant tam clari suffitûs, ut intus etiam ni-

* Sic Itali suos ingeniosè: Angl. voce " Eatgains."
† In aditu montis Fesulani, in conclavi quodam, scriptum Politiani manu.
‡ Tobacco.

grescerent: perplacuit his scilicet suus color; nec æquum videbatur, ut ejusdem corporis interior pars ab extimâ, colore variaret. Id scio, dum nares implentur, exhauriri loculos: et plurima hinc generosiorum patrimonia in fumos exhalâsse, et è domini sui naso turpiter evolâsse: dumque fumant altiùs elevatæ nares, culinas planissimè refrixisse.

In singulis urbibus, Antoiâ præsertim et Putanio, alternæ domus sive pueris sive fœminis * meritoriis destinantur, et annuum probatissimæ artis pretium profectò solvunt.

Cum his luditur honestè: nec quem pudet notissimum populo prostibulum vel in foro, imò ne uxore quidem consciâ, salutare immodestiùs: sunt et qui miseras uxorculas officiosissimè suis scortis famulari cogunt.

SECT. 3.

Moroniæ Felicis Paradisus.

NIHIL habet ulla Moroniæ pars, fortasse nec noster orbis, tam nobile, tam pulchrum, quàm Felicis Moroniæ Paradisum: mirandum, herclè, opus; et cujus unius aspectûs tanti itineris et tædium satis levârit, et sumptus abundè compensârit.

Perstringit à longè oculos mons rutilus, totúsque (sic enim vel est, vel, quod tantundem valet, videtur) aureus: aggestus olim opere, uti ferunt, chymistico. Qui tamen si lubet ferro metalli robur experiri, in pulverem illico evanescit; si flammâ, in fumum.

Cujus in fastigio, castrum splendet crystallinum; arte non humanâ, sicut existimant accolæ, concretum: etenim ferunt Fortunam † è cælo quondam, deorúmque numero exterminatam, hanc sibi sedem, terrei ad instar cœli posuisse: hîc bonum numen beare mortales auxilio, presentiâque; tamque largâ manu profundere inexhaustas munificentiæ opes, ut quicquid demum credulâ saltem mente quis bonus petierit, satque diu expectârit, non possit non aliquando impetrare.

Convolant huc, ex omnibus terræ plagis, nullius non ætatis, sexûs, conditionis homines; ex piâ tamen Moroniâ frequentissimi: nec quis ferè est in toto hoc orbe adeo vel impotens, vel eximius, quin aliquando montem hunc et conspexerit, et ubi licuit ascenderit ‡. Madonna Lauretta, et Divus Compostellius, et Parathalassia illa nostra Desiderii § frigent, meherclè, præ hoc numine.

Strati jacent in valle innumeri clientes; non secùs ac globuli candidiores obducunt semitas, ubi grandinaverit: nutum Bonæ Deæ religiosè præstolati. Nec fas cuiquam audaci pede sacrum collem premere, donec, albo vexillo à Sacerdotibus Castellanis ex-

* Scorta Roma Julium nummum solvunt Pontifici: exhinc census illius annuus excedit 40,000 Ducatos. Paul. iii. in Tabellis suis habuit Meretrices 45,000.

† Fortuna, stultorum dea, vetus illud, "Favet fatuis."

‡ "Semel insanivimus omnes." § Erasm. Do. Walsingamia.

tenso, otium ac voluntatem suam Diva significaverit. Tum clamitant unà omnes, rauco stridore cœlum implentes, " MADONNA SCOOPERTA *;" ruuntque universi, viæque ac portæ angustias frustrà queritantur. Dumque nimiùm festinant, alter alteri viam obstruit: nec dici potest quantæ hinc rixæ sæpius oriantur, imo et pugnæ parùm aliquando siccæ: nam præire volunt omnes, nemo cedere meliori. Premunt adstantes: præcedentibus invident: remotioribus illudunt.

Vidi istic laterum fortassis infirmiorum quosdam, qui in hâc valle penè senuerint; quibus nec adhuc datur ingrediendi licentia.

Quid rei agant hi omnes rogitas, Lector, et miraris. Certè convocavit omnes habendi cupiditas: retinuit spes: nempe vota facturos quosque, ut, Divæ beneficio, exoptato tandem bono potiri liceat. Notavi hîc alium negatos precaturum amores; alium, pacem modò domesticam; alium, honores; divitias, alium. Hic patrui nimis jam longævi, funus; ille, post tres olim vices, munus vacaturum, rogat. Sedebat hîc prope portam superciliosus quidam rerum dominus, novissimæ proximam, uti ferunt, monarchiam petiturus: heîc, deformes quædam virgunculæ, formæ gratiam; illîc, anus rugosæ redivivam sperabant adolescentiam: hîc, sterilis liberos; illîc, serva libertatem: omnes aliquid, singuli aliud meditabantur.

Signo jam dato, qui possunt dant sese in viam; montem, non pedibus, (ilicet hoc piaculo est,) sed manibus genubúsque conscensuri.

Medium jam montem magno cum labore assecutos blandiùs excipit unus è sacerdotibus, nomen sciscitatus et patriam; quod semel acceptum, te interim consistente, voce Stentoreâ pronunciat: partim, ut socios suos ipsúmque adeò numen premoneat, quos qualésque sint hospites habituri; partim, ut intelligat priusquam propiùs accesseris, consulto priùs numine, num sat tecum attuleris fidei et puritatis.

Nam si paulò impurior, ac depressior graviore mali sarcinâ istuc concesseris, conscia satis Diva rubeo te vexillo monet in cœnobiolum (loculis purgandis juxtà positum) relegari: heîc asservabere, donec leviore crumenâ, mundiore animâ, fueris ad reliquum itineris conficiendum comparatior.

Quòd si nomen fortè placuerit, plumbeo te signo satis instructum dimittit auspicatò: tribus tamen hisce tibi in aurem, sólenni more, priùs obmurmuratis, " Spera, Crede, Expecta."

Pergis læto alacríque animo: cùmque ipsos ferè palatii gradus attigeris, limen ferreum se offert: cui inscriptum:

> " Fortunam si avidè vorare pergas,
> Illam ut malè concoquas necesse est †."

Hujus angustissimos aditus torvus janitor aliquandiu præcludit; qui tamen mercede facilè mitescit, aperítque tibi non tam portam, quàm foramen; cui ubi tu te pronus insinuaveris multo nisu, en

* Sonus Italorum, quum D. Mariæ statua retegitur. † Sannazarii carmen.

tibi ædes ferè cælestium æmulas, auro margaritísque quaquavorsum renidentes, quarum externa facies nihil infra felicitatem polliceri videtur.

Sacerdotum habitus, officia, ritus, templíve formam, ne nimius sim, prudens omitto.

Tandem, vacat enim per aliquod tempus omnia contueri, accedit alter flaminum, manúmque prehendit; et simul oculos faciémque totam linteo velamine revincit: per multas ambages occæcatum ducens hospitem, quoquò lubet; sed, uti creduli homines opinantur, in templum Bonæ Deæ: scilicet, profanis oculis non licet numinis majestatem conspicari.

Provolvi hîc juberis in faciem, sacrúmque pavimentum deosculari, nec movere manum pedémve, donec te Diva nominatim compellaverit: tum, quicquid volueris, audacter profari; quicquid illa jusserit, satagere absque vel morâ vel diffidentiâ; factumque iri, quantumvis arduum, quod flagitaveris.

Sed quæ religionis tantæ merces est? inquis: aut quis cultûs hujúsce exitus?

Ridendus, herclè; quique splenem agitet vel non petulantem. Illusum est singulis probè, arte quidem multiplici: sed adhuc tam clancularià, ut licet inopes dimittantur singuli, malint tamen suam quisque sive inertiam, sive incredulitatem, quàm fidem numinis criminari.

Facto semel voto (putà honorem postulari) illa benignè annuit. Et, in primis, jubet supplicem, post horas aliquot, Sacram, ut appellat, Potiunculam ebibere; quâ sordes animæ ultrà abluantur; ipséque dignior fiat, qui exoptatam felicitatem reportet. Deinceps etiam procumbat aliquandiu, donec ipsa denuo fuerit allocuta: tum vocem observet sedulò, ac jussa capessat: alacer; nec dubitet quin voti compos illico sit evasurus. Tantùm ubi omnia ex animi sententiâ successerint, credat eodem in statu æternùm permansura, gratóque animo numinis beneficentiam recordetur.

Acceptum jam calicem absorbet hospes lubentissimè; suavissimúmque sacri liquoris gustum tacitè sibi plaudit; nesciens, interea, poculum revera soporiferum sibi propinari, mulso, papavere, opio, lactucis, atque id genus herbis medicatum: cujus haustu consopitus illico, non secùs ac cadaver aliquod, à vespillonibus hàc illàc in palatium asportatur. Denique, intuentium cachinnis exceptus diu, sistitur tandem in cubiculo, lectóque elegantissimo; ornato, more regio, eburneis quidem tabulatis, aureâ contignatione, stragulis pretiocissimis, ut ne peristromata æquè sint Campanica *, neque Alexandrina belluata, conlutáque tapetia. In limine ministri collocantur, ædepol cultissimi, torquibus annulísque, more aulico, insigniti; expectaturi donec Endymion iste novus, quod post triduum plerunque fit, evigilaverit. Qui demum expergefactus, circumspicit attonitus: loci et formam et pretium, habitúsque ministrorum nunquam satis miratus; dum servi omnes, ordine suo, flexis genibus, experrectum salutant Regem, faustúmque diem apprecantur: quod-

* Plautus Pseud.

que mavelit hodie vestis genus officiosè percontantur. Tandémque afferunt infiniti penè valoris vestimenta,

" Dant digitis gemmas, dant longa monilia collo *;"

et obsitum margaritis diadema capiti imponunt. Indusiato denique ac patagiato, ubi prandendi tempus institerit, mensam dapalem ac munificam instruunt. Spectaculis, ludis, musicóque concentu, reliquum diei consumunt. Quin et cœnatur adhuc apparatu magis, si fieri potest, regio. Clauditur autem inscio cœna eodem ipso poculo, quo gravissimus ille sopor pridem inductus est: unde bonus ille rex ephemerus,

" Jam simul expletus dapibus, vinóque sepultus †,"

per posticum effertur foras, habitúque proprio, sed aliquantulum fœdatiore in trivio miser exponitur. Ubi cùm ad se redierit, rursum stupet, quis et ubi sit fuerítque pridem: ac, revolvens animo nuperam modòque amissam beatitudinem, ejulat miserè; semet incusans sive inertiæ, quòd Divæ tam præsentis vocem, prout in mandatis habuisse meminit, secundò non auscultaverit; vel ingratitudinis, quòd, tam inopinâ dignitate nimis elatus, donantis munificentiam neglexerit. Cedit ergo lachrymans, quiritánsque; et id unum in ore habet animóque, " Fuimus Troës." Hortatur reliquos, ut pergant, seque præbeant Divæ morigeros; omnium se mortalium fuisse pridem felicissimum, suâ solius culpâ excidisse: unde alii, auspicatiora sibi omnia pollicentes, magis adhuc proritantur.

CAP. VIII.

Pia Moronia ‡.

Ab occidente, Moroniam Felicem ac Fatuam claudit Pia: regio quidem suopte ingenio satis ferax ac elegans; maximè tamen squallens incuriâ dominorum. Nam ubi duas in partes tribui solet, Credulium et Doxiam §, priorem longèque ampliorem qui colunt, ita toti ritus quosdam putidos ac ridiculos sapiunt, ut suorum omnium curam abjicere, Deo dignum opus existiment.

Villæ hîc et optimæ et frequentissimæ sunt: Lipsanium, Maravilla; nec dissitæ procul Crocetta, Rodillia, Bascia.

Ulterior pars ferè sola, quæque vix novit colonum. Hujus pagi Ceniza, D'ayuno, Gymnopodilla, Fovetta, fortassis ob situm parùm

* Ovid. Metam. 10. Plaut. Epid. † Virgil. Æn. 3. ‡ Terra Stult. Superstitiosorum.

§ Quotquot religiosè insaniunt, vel superstitione laborant, vel novis ac hæreticis opinionibus. Hinc Morpiæ duo comitatus.

salubrem, ferè derelicti sunt : nisi quòd semel in anno, sancta quâdam die Veneris, ab omnibus Moronis Piis invisantur.

Non tacendum hîc est in Monte Bagnacavallino Ptochæum, in toto orbe maximum ac luculentissimum, " Hospidale di Pazzi Incurabili," impensis regionis totius, et extructum et sustentatum ; cujus præfectus hodie Garzonius * est, vir sanè integer ac solicitus, qui in classes quasdam pulchrè distinxit hujus ordinis universos. Nulla Moroniæ pars est, quæ non colonias huc aliquot impotentiorum emiserit.

Sanè, præter cœnobiola, quorum hic numerus est, nec plures villas esse crediderim, nil præter sordidissima tuguriola, quale Westphalum illud Lipsii hospitium, cernes.

Nemo hîc lacertam terræ possidet : omnes, enim, se Cœnobitis Morosophis mancipârunt, agrósque paternos aris focísque divorum consecràrunt.

Verbo dicam, quatuor hîc ædium genera conspexi : Templa, Cœnobia, Proseuchas vel πτωχοδοχεῖα, Tuguriola ; nam, præter religiosos, vel mendicant omnes vel serviunt.

Religioni cuidam devotissimi omnes sunt : quid, tamen, cuíve Deo credant, nescire profitentur ; negligunt disquirere. Sat illis est, majorum vestigia sequi, et sanctorum olim sedes occupare.

Etiam incessu gaudent cruciplici : sic enim pedes promovent, ut alter alteri è transverso positus crucis formam referat. Eodemque more brachia, dolentium gestu, implicata gerunt.

Templa, quidem, habent cultissima : in agris, tamen, cuivis lapidi ac ligno supplices prosternuntur ; globulósque ligneos et succineos agitant.

Non tot istic capita, quot divi. Paucos, præ istis, annumeravit Varro veteribus Romanis : qui ferè omnes lapidei, lignei, farinacei ; non desunt, tamen, qui equos, sues, canes in hoc albo reponant. Novos indies creant sibi deos ; aliquando etiam, uno die, in uno templo, ducentos.

Quod ab Ægyptiis olim factitatum legimus, hîc ubique comperimus ; superstitum ædes negligi, honestari funus ac monumenta mortuorum. Novimus 800 libras certæ uni non maximo funeri insumptas †.

Hîc ego me supultum volo : caveóque testamento istuc delatum curent hæredes ; comitésque mihi adjungi cupio, quotquot peregrinationem hanc meam vel damnant, vel plus æquo mirantur, vel sibi posthac imitandam proposuerint.

Nam, præter tædas, incensationes per circuitum, oscula, campanularum sonum, aspersiones, quæ animæ pridem exautoratæ non parùm prodesse putantur ; parafrenariis duobus illud ex lege loci incumbit, ut, duobus flabellis ex serico nigro, insignibus mortui depicto, muscas à cadavere arceant ; etiamsi tempus hyemale sit ‡, quando muscæ omnes non minùs cadavere servato mortuæ jacent.

* " Hospidale di Pazzi Incurabili." à Thomâ Garzonio de Bagnacavallo scriptum parùm feliciter.

† Tot solent insumi sepulturæ cujúsque Cardinalis. Lib. Sacr. Cæremon. i.

‡ Ipsa verba sunt Lib. primi Sacr. Cærem. in Exeq. Cardin.

Nihil tractant non exorcizatum priùs; aquam, oleum, salem, ceram, balsamum, gladium militarem. Rosæ aureæ, magnâ cum solennitate, benedicunt. Baptizant vexilla et campanulas.

Sed, quod quis magis stupeat, in Urbe Maravillâ, certum est lapides audire, lachrymari, ridere, pedem porrigere ac retrahere, sanare morbos, sanguinem emittere, ac nihil non quotidie præstare, quod à quoquam vel hominum, vel Semonum, vel Dæmonum, fieri possit.

SECT. 2.

Doxia: altera Moroniæ Piæ Provincia *.

Doxia, pars altera, varietatis plurimum ostentat, elegantiæ parum. Nulla hîc villa, nulla domus, ad alterius formam construitur: singulæ novam, quamque fieri potest à reliquis discrepantem, affectant.

Nusquam plura vidi, minúsque obliterata vetustatis monumenta.

Chronia hîc villa est; Septémque Pyramides, dirutæ aliquantulum, à Saturnianis olim erectæ, in memoriam Septem Angelorum, quos, præter Dei conscientiam, mundum credebant fabricâsse †.

Dein Abraxia Urbs, Basilidianorum quondam sedes: quæ, veterum decreto, ex ædibus constabat 365, nec fas est vel unam prioribus adjicere, aut verò unam demoliri ‡.

Nec abhinc multùm Pagus Borboriticus § statuas ostentat triginta ‖, ævo semesas, dextris quidem conjunctas: octo, tamen, reliquis majores: saxa Hebræis characteribus inscripta.

Quin et hîc desertum paulò sylvosius est, in quo Elcesaitas vel Ebioneos ¶ diu ferunt vixisse: rudera quædam aræ vetustæ adhuc remanent, in quâ coacti sacra fecerunt diis ethnicorum. A sinistrâ tumuli cernuntur Heracleonitici, oleo balsamóque etiam num madidi **. A dextrâ Vallis Ophitica, ubi sacri colubri spelunca, et altare quod toties incantationibus evocatus ascendisse fertur ††. Etiam subterraneæ Caianorum domunculæ patent hîc peregrinis: inferno, ut creditur, proximæ: in quibus Caini fustis Judæque capistrum sanctiùs asservantur.

* Terra Stultorum Hæreticorum.

† Saturniani docebant septem Angelos fecisse cælum, præter Dei conscientiam. August.

‡ Basilidiani cælos 365 esse: secundum numerum literarum nominis ἀβραξας.

§ Gnostici sic dicti sunt, quasi cœnosi, ob insignem in suis mysteriis turpitudinem: Etiam Carpocratiani sic dicti; Iren. l. i. c. 24.

‖ Valentini Acones 30. βυθος κεν &c. è quibus primogenita octonatio (verbis Irenæi) præcipua erat, et origo reliquarum. Hi vocalis Hebræis in suis sacris plerunque utebantur. Ibidem Irenæus.

¶ Iidem Epiphanio. Hi (ut Eusebius) fidem in persecutione negandam, et in corde servandam docent.

** Novo modo morientes redimere videbantur oleo, balsamo, aquâ, et invocationibus Hebræis.

†† Ophita Christum colubrum deceptorem fuisse; nutriunt colubrum, qui, incantante sacerdote, egreditur, lambit oblationes, regreditur.

Ad ripam Hygri Lacûs, ferreâ catenâ palo affigitur Severianorum Patera *; quâ illi homines, quondam abstemii, aquam excipere solebant.

Ibidémque angustissima Tacianorum † cubilia, mensæ minores; sparsímque jacent Montanistarum funestæ placentæ ‡, Valesiorum pumicei testiculi §, Manichæorum agri longè spinosissimi ‖, Psallianorum cellulæ precatoriæ ¶, Patricianorum cruces **, utriculi Ascitarum ††, Pattalorinchitarum statuæ ‡‡ Harpocraticæ, Aquariorum cyathi §§, et quotquot fuerunt veterum hæresewm monumenta.

Nihil tamen ita splendidum vidit seculum illud prius, ac Rhetorianum Palatium ‖‖, ad omnium planè ædium exemplar ita ædificatum, ut suam interea formam videatur sibi propriam retinere.

Manent denique adhuc casta Abelianorum mœnia ¶¶, quæ prolem adoptatitiam ac alieni patris generosa insignia, sanctásque reliquias palam ostentant.

Hîc non ita pridem fundamenta novæ urbis jecerunt parùm auspicato fanatici errones, quos Erriconicolaitas et Georgo-Davidicos vocant ***.

Quin et exules quidam Virginenses duraturam hîc rempublicam perperàm meditantur.

Liceat mihi monere orbis universi dominos, reges, imperatores, modò suæ paci ac ipsorum saluti probè consultum velint, hæreticos omnes pacis publicæ juratos hostes ac perturbatores huc relegent.

* Severiani non bibebant vinum, quod de Satanâ et terrâ germinâsse dicunt. August. lib. de Hæresibus.

† Taciani nuptias damnabant æquè ac fornicationes: ergo lectis non magnis utebantur; mensis verò minoribus, quòd carnibus non vescebantur. Ibid.

‡ Illi de sanguine anniculi infantis, punctionum vulneribus extracto, conficiunt panem; sanguinem hunc farinæ miscentes. Ibid.

§ Vales. se castrabant et hospites, rem se Deo gratam fecisse sperantes.

‖ Manich. inter alia absurdiss. plantas sentire et dolere putabant: agrum ergo spinis purgare nefas illis videbatur.

¶ Hi Euchitæ etiam dicti sunt: ñunquam non orabant, ut his qui hoc de illis audiunt (inq. Aug.) incredibile videatur.

** Patric. carnem suam non à Deo, sed Diabolo conditam putârunt; quam ergo sic oderunt, ut quidam sibi mortem intulerint.

†† Ascitæ utres se novos, vino novo repletos, dicebant: utrem circumibant bacchantes.

‡‡ Dicti à { πάτταλος / ῥίγχος } per palum digitum significantes; qui labiis et naribus opponunt digitos, atque ita student silentio. Augustinus δακτυλοριγχιτας appellare mavult.

§§ Aquam offerebant in poculo sacramenti.

‖‖ Rhetorius, ut notat Philastr., quod tamen Augustino incredibile videtur, affirmabat omnes hæreticos rectè ambulare et vera dicere.

¶¶ Abeliani non miscebantur uxoribus; nec, tamen, sine uxoribus vivere illis licebat: adoptârunt, ergo, filios aliorum; generantibus circumquaque vicinis, et filios suos inopes ad spem hæreditatis alienæ dantibus libenter. August. loc. citato.

*** Henricus Nicolaus et Georgius David, fundatores turpissimæ illius Anabaptistarum sectæ, quam alii Libertinam, nos "The Family of Love," indigitamus.

††† Brunistæ quidem Angli in Virginiam relegati.

CAP. IX.

Status Politiæ Moronicæ.

URBIUM quidem singularum regimen medium est inter aristocraticum et democraticum. Eligit sibi populus, quem mavult senatorum numerum: qui neque annuum gerunt, neque perpetuum magistratum; sed, pro eligentis plebeculæ arbitrio, præsunt præsidéntque. Si quem habeant nimiæ fortassis prudentiæ suspectum, hunc statim ostracismo severiore è suis finibus ejiciunt.

Provinciæ autem omnes, nomine saltem tenus, unum agnoscunt principem, tunc temporis Il Buffonio Ottimo Massimo. Palatium illi in Felici Moroniâ, prope Piam, Papagallium *. Is, medius inter imperatorem et sacerdotem, mitrâ simul et diademate sedet insignis. Pro sceptro clavis illi præfertur, cum gladio; clarum emblema divitiarum et potestatis. Clavis enim docet omnes Moroniæ thesauros illi patescere: gladius, pro libito se aliena diripere, sua defensare posse. Adventanti cuique pollicem dextri pedis exosculandum porrigit: quem morem diu ferunt invaluisse; natum inde primitus, quòd quidam ex antiquis regibus chiragrâ laboraverint. Non nascitur ille, quidem, sed eligitur: nec tamen ante decrepitam ætatem, ne nimis diuturno imperio populum, novitatis studiosissimum, oneraret. Sed et ante capellam S. Sapæ, sedes sunt duæ porphyreticæ, quibus insideat oportet eligendus, ut in stercorariâ examen suæ virilitatis subiturus †. Humeris suorum effertur vulgò; non equo, aut mulo: ut significet se tantum aliis regibus præstare, quantum homines jumentis: sempérque sub baldachino proficiscitur. Sed ejusmodi sunt ista, quæ possunt ab alio usurpari: quædam vendicat sibi propria, nec cui principum totius orbis communicanda. Nulla enim vectigalia unquam exigit à suis; sed quicquid ipsi sponte obtulerint, gratâ manu excipit, largâ depromit. Nihil unquam decernit, cui vel unus aliquis procerum refragetur. Leges multas condit, nullas exequitur; nec quid sancit diu duraturum: si qua lex duas senserit hyemes, obsolescit. Vel suos vernas familiaribus salutat, mensâque ipsâ dignatur: etiam, ubi lubet, et ipsis magnatibus anteponit. Parasitis suis quidlibet potestatem facit audendi, vel legem quamlibet violandi, vel cudendi monetam, suâque effigie et nomine suo inscribendi. Plura hîc æquè facilè observàssem, ni ab aulicâ vitâ natura mihi semper abhorruisset.

* Camera Papagalli, locus in quo Pontifex eligitur. lib. Cæremon.
† Ipsissima verba authoris Sacrarum Cærem. in consecratione Pontif.

MARE PACIFICUM Vulgo DEL ZUR
C. de la Victoria
C. de la Cruz
Fretum Magellanicum
Dunius port.
Bereius port.
Doxia
Moro nia Pia
Insula Tryphonia
Try phon. flu.
LA R C I I A
Buti nia sylua
Ducun castell
PHENACIA
Plagianus
Mercur gallo belg
Trae
Bar
Mnæmon flu.
Vallis Bugietta
Collis Scapulius
Rigallera
Furtofrancheza
Arrebatia
Hierosule
Bolsecium
Padronilla
Strophades Insula
Ru ui us flu.
Casa
Serotiola
Villa porriglia
Cogliera
Serrara
TERRA SANCTA NON
ADHUC SATIS COGNITA

LIBER QUARTUS.

LAVERNIA.

CAP. I.

Situs Laverniæ *.

LAVERNIA, ab occidente, Magellanico quidem Oceano; ab oriente, Piâ Moroniâ, et Crapuliæ parte aliquâ, terminatur.

Terra tam prorsùs effœta et sterilis, si unicam provinciam exceperis, ut ex hâc, potiùs quàm Trinacriâ illâ veteri, filia Cereris à Plutone rapta videretur.

Nec pastori hîc locus, nec agricolæ: incolæ, tamen, ita rerum omnium copia diffluunt, ut nulla mihi in orbe toto ditior; et, quantum feritas illa naturæ fert, gens delicatior visa fuerit: quicquid enim ullibi terrarum splendidum habetur ac rariusculum, sive dolo seu vi rapiunt ad se: raptúmque, pari violentiâ, tuentur.

Maximè, tamen, Piæ Felicísque Moroniæ spoliis orientalior pars; maritima, verò, partim Indorum gazis, partim communi quam exercent pyraticâ, se ditare solent.

Laverniæ partes duæ sunt; Larcinia, et Phenacia †. Hæc Moroniam et Crapuliæ angulum attingit: illa magis Occidentem spectat; et, contra vagæ gentis Larcinæ morem, suis se finibus contineri sinit: utraque valde immanis et inhospita.

CAP. II.

Larcinorum Mores.

LARCINIAM ‡ ab utrâque Moroniâ separat flumen Tryphonium §; cujus undæ flexuosissimæ non pauciores insulas, quàm Raleana Guianorum faciunt.

* Terra Furum, quorum dea Laverna. "Da mihi fallere falsáque dicere, pulchra Laverna." Horat.

† Prout artis hujusce duæ species sunt; Latrocinium, Impostura.

‡ Terra Latronum.

§ Tryphon insignis latro apud Ægyptios.

Tota regio ita sylvosa et montana est, ut deserti potiùs nomen mereatur; et, quod de urbe quâdam Strabo, ad rebellandum quàm ad habitandum aptior videatur.

In istorum sermone quædam Wallica vocabula notavi: quod ego ex ignotis nostratium peregrinationibus factum judicârim.

Larcinensium populus quidem satis numerosus est; respublica nulla. Sibi quisque se natum putat: sibi soli vivit: sibi obtemperat: tantúmque possidet, quantum diripere quovis modo possit raptúmque custodire: quóque potentior quis factus est, eo magis timetur; eóque pluribus non tam subditis, quàm ἀνδραπόδοις dominatur.

In certas familias distinguuntur incolæ; quæ singulæ stirpis suæ potentissimo volentes obaudiunt. Contribulibus suis parcit quisque et adhæret: reliquos omnes liberrimè spoliat. Abhinc diu exhausta fuisset horum incursionibus utraque Moronia, ni sagaciores præfecti cum libertate salutem ab omnibus familiarum ducibus, magnâ auri vi, quotannis redemissent.

Formâ corporis nihil ferè à nostris discrepant; nisi quòd omnes, exceptis insularibus, aduncis * unguibus sint, et quasi accipitrinis: id quod Laverniis omnibus commune est.

Montanam partem occupat Gens Sbanditica: cui umbram quidem commodam ac salutarem largitur Butinia Sylva; præ quâ illa Germanorum Hercynia, decem latronum millibus stipata, pomariolum angustius, aut mera quasi sepes videtur.

Castra hîc passim cernes: non, herclè, nimiùm splendida; sed et multa et munitissima: in quibus tutò sedent familiæ cujusque duces, prædámque à vicinorum periculo sartam tectam conservant. Dum plebecula novum sibi quotidie sub quâvis arbore lectum sternit, more Tartarorum, et assiduas viatoribus insidias struit: quos illico bonis omnibus expoliatos non letho dedunt, quod Itali et Germani insidiatores solent, nec enim quicquam verentur ne cui pœnas dent commissi latrocinii; sed vinctum ad sui Ducis aulam deducunt, obstringúntque juramento se illi in perpetuum fideliter serviturum: qui, ubi vel fidem violaverit, vel per menses aliquot nihil cuiquam surripuerit, vel non vacuum viatorem lubens præterierit insalutatum, laqueo damnatur. Ita crescit indies istorum potestas, et ex quo lata Phænacibus lex est de filiis natu minoribus prorsùs exhæredandis, evehendísque primigeniis, auxit non parùm spontaneâ pubis etiam nobilioris accessione.

Pii Moronii non tam cruces colunt, quàm isti oderunt. Quanquam, ergo, illi, ex initi cum Laverniis fœderis tenore, incolumes se domi continere possint; si, tamen, huc fuerint evagati hoc uno nomine suspendio plerique pereunt, quòd hoc signo istud supplicii genus ipsis exprobrare videantur.

Nunquam non intestina bella, inter tribuum capita oriuntur, dum peculium quisque suum repetit, detinétque alienum: quod commodè quidem cedit orbi universo; verendum enim foret, ne tot tamque perditorum hominum conjuncta vis, aucta quotidie, in per-

* Οὗτος ὀξυχαφ ἐστὶ: de Mercurio Luciano.

niciem reliquarum gentium conspiraret: quam ob causam prudentiores Phænacii et ferunt inter illos, et alunt lites.

Non minima laus est etiam parvulis, quod olim Cæsar de veteribus Germanis *, artificiosè furari; quos à tenerrimis, et præceptis quæ vocant Hermeticis imbuunt, et exemplis. Videbis infantulos, etiam dum ab uberibus matrum pendent, aciculam subducere vel nummum: quòd si hallucinati fuerint tantillum; et, vel non satis audaci vel sat lentâ manu, rem aggressi fuerint, ita ut ἐπ' αὐλῷ φόρῳ facilè deprehendantur; vapulant illico. Tandem ubi adoleverint, aut anatem, aut anserem, aut quid grandius indies oportet suffurentur: nec impunè diem transigunt, in quo rem domesticam nihilo auxerint. Quòd si satis constiterit operam ab ipsis navatam strenuè, non æquè successisse, aut glebam ex agro vicino, aut ramusculum surripiant necesse est, ne fortè desuescendo fierent ineptiores.

Sed hæc in ipsis Phenaciæ finibus præcipuè cernuntur: inter quos et Larcinos latissima Vallis Bugietta se diffundit; de quâ, suo loco, pluribus, posteaquam Larcinos Litorales ordine descripserimus.

CAP. III.

Litorales et Insulares Larcini †.

Hi, sive in Litore Magellanico, sive in ripâ et Insulis Tryphonicis latè sparsi, amphibii sunt; eo ditiores reliquis, quo sunt reliquis occupatiores.

Quibus etiam non parum favent notissimi freti angustiæ. Cognito enim semel, propter præcipitem maris decursum, nullam dari nautis retrocedendi viam, scaphis catenísque obstipant iter, et ita navim spoliant et vectores: ex quo factum putem, quod fretum istud regressum planè nullum patiatur; non tam undarum impetu, quàm numero ac ferocitate pyratarum.

Nemo nautarum Europæorum magis callet istis fluxuum tempestates, et situs opportunitatésque portuum, ventos, syrtes, scopulos: neque pisces ipsi, aut meliùs natant, aut faciliùs.

Primas hîc obtinet Portus Dunius: villa, non sanè magna, nec adeò munita; sed audax admodum, et omnium ferè regionum spoliis ad miraculum usque dives: sita in ipso angulo Larciniæ, quo terra hæc, interventu Tryphonii Fluminis, à Crapuliâ dirimitur. Hujus littus magnetibus ac pulvere magnetico stratum ferunt; quorum virtus navem ad se quamlibet remotiorem allicit, retinétque. Sed neque minùs proficiunt illi Duniorum, qui maria quæque pererrant, ac naves longè suis munitiores adoriuntur. Mirum est, herclè, quoties istos, vel post imparem sæpe congressum, audacia

* Cæs. de Bello Gall. lib. vi. † Regio Pyratarum.

victores reduxerit: quod tamen alii baptizatis incantatísque vexillis Moronicis acceptum referre malunt *. Insigne urbis vultur est, vel inter volandum pascens, cum verbo "Fruor nec quiesco."

Statim à Tryphonis Fluvii vestibulo, Portus Bercius est; insularum istarum omnium, et undarum dominus: nam à prætereuntibus quibúsque etiam suis, non minimum vectigal exigit; pretium viæ: et, hamis quibusdam majoribus magnete tinctis, non aliter navibus alienis, quàm nos piscibus, insidiatur; tactasque semel impactis ad se uncis quantumvis contranitentes, ducit.

In totidem paludinosissimis insulis, et tam lato flumine, vix domunculam cernes, aut cymbam †: partim, quòd, in mediis arundinetis (nempe crescunt hîc arundines Indicis illis quas sæpe vidimus altiores, nec minùs robustæ) nidum quisque sibi ac suis malit concinnare; partim, quòd ob proximitatem loci, gens ista cum Moronis plerunque misceatur, quorum sanè nemo non natare mavult quàm navigare: unde fit, ut brachiorum remigia tam Dædalè tractare norint, dimidiam ut vitæ partem, quod de crocodilo dici solet, in aquis degant; motûsque velocitate cum celerrimis quidem remis ausint contendere.

Hi nautis formidabiliores sunt, quàm nautici quivis pyratæ. Improvisò, enim, navim assequuntur; remorâque firmiùs adhærentes retinent; et, vel retentæ dorsum perferant ut aquâ submergatur, vel impetu subvertunt, vel denique scopulis allidunt.

CAP. IV.

Quis mihi aditus. Harpyiæ.

SED quis mihi huc aditus patuerit, aut quæ tandem commorandi licentia fuerit concessa, mirabitur lector: nec credet, aut quenquam sanæ mentis committere semet ausum tam immani populo, aut incolumem demum rediisse.

Intelligat ergo lector, communem istis cum Piis Moronis jubilæum, de more solenni, anno quoque quinquagesimo celebrari: in quo, cum omnibus orbis totius nationibus ac populis induciæ pactæ sunt; quo durante, religio est furacissimo ganeoni, pacem vel publicam vel privatam violare. Jam tum convolant huc hospites: qui, tamen, quicquid secum attulerint, incolis gratis largiuntur; ut pacem hanc vel unius anni liberam, quadrienni lite lucrosiorem existimem. Incidi ego in sacrum hunc annum, peropportunè; et, cum quibusdam aliis itineris nostri sociis, regionem lustravi.

Inter eundem maximum nobis ab Harpyis imminebat periculum; quibúscum profectò fœdus pacis nullum nobis ferire licuit. Hæ,

* Papa baptizabat vexillum Italorum et Hispanorum in Flandriâ, vocavítque Margaretam, quæ postea vicit Diabolum. Moresin. de Orig. Rel. Pap.

† Ut pyratæ Ægyptii apud Heliodorum. l. i.

nec scio volucres ne dicerem an dæmones, ex quo à Boreæ filiis pulsæ fuerunt, hîc, ut fama est, sedem sibi posuerunt. Ex transversis trabibus, in medio quercûs robustissimæ, nidos sibi struunt. Ore, bubonem referunt; dorso et corporis mole, struthiocamelum; pennis, hystricem; rostro ac unguibus, aquilam. Recurrebat mihi in mentem istas cernenti quod de ἀνωνύμοις alitibus scripserat olim supposititius Aristoteles *, qui in Diomedeâ Insulâ circulatim semper volitantes Græcis tantùm adulabantur, alios omnes infestabant. Pariter nobiscum ac peregrinis omnibus egerunt rapacissimæ Harpyiæ: incolas ipsos, quasi probè cognitos, familiariter exceperunt, sempérque dimiserunt illæsos: in nos magno impetu involârunt. Quisquis per Sylvæ istius Butiniæ deserta solus ambulat, harum unguibus rapitur illico, ac dilaniatur. Imò, vix tutum ab his iter est decuriæ peregrinorum, absque conductitio Larcinorum præsidio.

CAP. V.

Vallis Bugietta †. *Phænacum Mores. Urbs Furtofrancheça: Bolsecium.*

Redeo jam ad Vallem Bugiettam, ultimam Larciniæ metam; communem tamen utrique provinciæ terram.

Suam cuique partem ex æquo tribuit Mnemon Fluvius, per mediam planitiem decurrens; qui et oppidis Phænacum præsidiariis situm præbet commodissimum.

Fallor nisi hîc viderim Herodoti ac Plinii historici quædam, sed vix jam percipienda oculis, monumenta.

Struxit sibi hîc ædes profectò elegantes Mercurius Gallo-Belgicus; nec abhinc procul Cardinalis quidam historicus, amplissima jecit castelli augustissimi fundamenta. Nam ex quo Hispanus vicinam huic Indiam occupavit, licuit etiam Jesuitis bonâ cum Phœnacum veniâ oras hasce, ut πολυπραγμαλίκώλοι sunt mortalium, invisere; et, ab aliis relictam, propter creberrimos Larcinorum incursus, terram incolere.

Astrologorum gymnasiola hîc multa sunt; quibus, herclè, poetas excipe et juridicos, præ aliis omnibus favere solent Phænaces.

Quin et in hâc ipsâ valle (nam quid dissimulem?) ego quidem conduxi domum; ubi præscius rerum hariolus audacter scripsi verissimum hujus temporis vaticinium.

Longè humaniores sunt Larciniis Phænaces; aut saltem crudelitatem exercent magis secretam: nam quod illi palam et sub dio, hi sine testibus agunt domi.

Hi et legibus sese, et Aurei Principis (nam sic suum regem ap-

* Lib. de Mirabilibus. Contra quam canis ille, cujus Epitaphium videre est in villâ suburbanâ Bononiæ: "Latrai à ladri, et à gli amanti tacqui &c."

† Terra Impostorum.

pellant) imperio subjiciunt Furtofrancheça, pars Bugiettæ proximior, ex omnibus Laverniæ partibus aut optima est, aut minimè profectò mala.

Hîc interdiu quiescunt: noctu, verò, semper negotiantur. Solem, ergo, velut mortalibus noxium lumen, abominantur. Lunam colunt, ut cælicolarum omnium benignissimam.

Arbores sic suâ naturâ viscidæ sunt, ut volucrum quotquot ramulis insident, illico adhæreant; prædáeque sint viatoribus.

Maximum hujus provinciæ emporium et longè frequentissimum Bolsecium * dicitur: cujus tamen vici duo, Palatium et Fripperia, omnes quas vidi urbium plateas numero excedunt. Palatium quidem causidicorum litibus, Fripperia parariorum nundinationibus destinatur.

Et, sanè, causidicorum nulla sub cælo tam ferax regio est: qui, ut Plautinus ille †, si nihil est litium, lites serunt. Horum non minor hic numerus est, quàm in Westmonasteriolo nostro capitum. Quanquam, verò, indies creentur novi, fieri tamen non potest, ut illi putant qui in rebus politicis lyncei sibi videntur, quin istorum numerus in posterum decrescat; nam ubi litigando totam inter se provinciam, quod jam ferè fit, partiti fuerint, clientibus deinceps indigeant necesse est: quo fiet, ut inter se involent mutuò, et alter alteri commissus malè parta dissipet in vulgus; futurísque alterius ævi nepotibus, locum exercendæ huic arti magis lucrosum paret. Horum servis usitata semper est vestis δίχροες; ut hinc innuant inservire se dominis ad utramvis causæ partem suscipiendam paratissimis. Lites istis suppeditat, et fœneratorum copia, et Ruzius impetuosissimus fluviorum: qui, dum præcipiti cursu inter Insulas Strophadas labitur, nunc magnam solutioris terræ partem ab unâ devolvit in alteram, tandem et in tertiam impellit; nunc, verò, priore sede fastidita novum sibi quærit canalem, avidissimis dominis nunc patrios fundos adimens, nunc largiens novos.

Incolarum plerique, Alpinorum more, strumâ laborant: Argyranchen ‡ vocant medici. Qui morbus ita vulgaris est, ut nemo locum affectum vel sanatum velit, vel occultatum.

Nec scio quæ secreta virtus istorum cuti indita sit; ut non minùs argentum attrahat ad se, quàm magnes ferrum; nec minùs attractum retineat.

Fripperia omnibus et artificum generibus instruitur; et mercium officina tamen hîc nulla: quisque continuis clamoribus artem suam et merces exponit transeunti populo; et, emptorem nactus, secedit laudatam priùs supellectilem ostensurus. Hic cuprium producit torquem, aureis laminis obductum §; juratque, nec Tagum, nec Indorum fodinas, quid magis aureum protulisse. Alter testiculum ostendit muscatum, suavissimis odoribus plenum. Alius uniones profert limpidissimos; quos quidem neque candore, nec lævore, nec magnitudine, nec orbe, nec pondere, in his enim Plinio dos

* Urbs crumenisecarum. † Plaut. Pœnulo. ‡ Morbus Demosthenis; Latinis, Argentangina. § Clavius lib. i. Chrysopœiæ, &c.

omnis unionum, à veris ac nativis dignoscere : conchasque ipsas exhibet, in quibus solidiores illæ guttæ pridem concreverint.

Nec desunt è scarpellinis : qui lapides propinent specie tenus ex omni genere preciosissimos ; Adamentem Cyprium, Hephestitem Corinthium, Siculum Achaten, Niliacum Galactiten, Abeston Arabicum, Pæaniten Macedonium, Asiaticam Alabandinam, Beryllum Indicum, Gagaten Britannicum, Persicum Æëtiten, Chalcedonium Africanum, Smaragdum Scythicum, Corneolum Germanicum, Chrysolithum Æthiopicum, Carbunculum Libycum.

Sed pharmacopolarum profectò hîc plus satis est : quorum fraus omnis, in mutandis miscendísque pyxidiculis, vix justo volumine posset comprehendi. Id verò unum adhuc nequeo satis mirari, illísque invidere ; quòd cùm falsas fucatásque merces obtrudant omnes, nullo tamen id sensu possit deprehendi, nec quod examen istorum quis præter igneum reformidet. Dolus malus sicubi occurrat palam, satis quidem severè plectitur : id, verò, ne fiat cavet quisque sedulò ; nam et faciem, et vestem, et vocem, et artem mutat indies, ut frustrà sit, qui hodie hesternam queratur imposturam.

Schola hîc publica in suburbiis aperitur ; non, herclè, incelebris : in quâ sua ars, hoc est Spagyrica (ignoscant mihi chymici, aut succenseant sibi, qui artis inhonestæ nomen laudatissimæ indiderint) juventuti quotidie prælegitur.

His scilicet Alcorani locum obtinet antiquissima Mercurii Historia ; orbi nostro penitùs ignota : quæ docet quàm feliciter Cyllenius, adhuc infans, à Neptuno tridentem, à Marte gladium, ab Apolline arcum pharetrámque, à Vulcano forcipem, à Venere cingulum suffuratus sit ; quàmque ferè καθάπερ ἐν τῇ γαστρὶ ἐκμελετήσας τὴν κλεπτικὴν *, ab Jove fulmen surripuisset : ac, deinde, subdit omnigena defraudandi furandíque documenta ; tyronem plurimis docens excutere seram, pessulum reserare, lentè movere pedem, arcæ jam clausæ filum viscosum immittere, intactâ crumenâ nummum elicere, quod feceris strenuè pejerare nec interim erubescere, ac mille istiusmodi technas, quarum ego arcana Caballistica disquirere contempsi.

Caupones ad unum omnes ita malè fidi sunt, ut non ausint hospites, vel suis dormientium pulvillis aurum submittere, vel sacculis arcísve confidere quamlibet ferratis ; sed, quod obsessos olim Judæos fecisse comperimus †, in suis ipsorum ilib. dormituri recondunt crastino manè repetendum.

In villis vix quenquam videbis, præter molitores, sartores, et paucos fortasse vates Chiromanticos.

* Lucian. † Jos. Bello Judaico.

CAP. VI.

Plagiana Provincia.

PLAGIANUS dein Tractus ab occidente cernitur spatiosissimus: in quâ, Rigattieræ Urbi, non novæ quidem sed renovatæ, Collis Scapulius * imminet.

Non pauca hîc canæ antiquitatis monumenta reperiet solicitus quis criticorum, præsertim verò poëtica. Ego, certè, saxum vidi, versibus inscriptum Homericis †, alieno tamen authori, quo indignius nihil videbatur, adscriptis. Inter hæc:

Μῆνιν ἄειδε θεὰ Δημήτερος ἀγλαοκάρπου. Ορφ.

et statim:

Ὡς δ' κύνλερον ἦν καὶ ῥίγιον ἄλλο γυναικός. Ορφ.
Ὡς ἀνδρῶν γενεὴ, ἡ μὲν φύη ἡ δ' ἀπολήγει. Μῶσαιος.
Οἷον δὲ τρέφει ἔριος ἀνὴρ ἔριθηλὲς ἐλαίης. (Ορφ.)
Χώρῳ ἐν οἰοπόλῳ. &c. Hom. Il. ρ.

Maronis autem plurimos inveni versiculos, pari modo Homero ac Hesiodo suppositos: et nescio quot paginas vernaculi cujusdam poëtæ Toscano Petrarchæ adscitos.

Hanc dein, ab austro, excipit Arrebatia; deformata planities, et ruderibus plena. Ibi olim fuisse Trojam, diruta saxorum mole docens: quæ ideo ferunt avos ipsorum demolitos, ut ex multis urbeculis, quarum vestigia pyramidésque remanent, urbes duas pol magnificas, Patronillam et Hierosulen, ædificarent: ubi ergo quondam templa plateáeque, jam campos videas et stabula. Nec ipsi quidem fundo parcit Ruzii violentus æstus; sed, iniquis undis avellens, aut Plaginis impertit, aut Codiciensibus.

CAP. VII.

Codicia ‡.

CODICIENSEM Provinciam prodigiosi homines incolunt; quos, porcinâ facie, Munsterus ac Mandevillanus depinxerunt. Quadrupedum more, pronâ semper facie incedunt, ne quid inter eundum sur-

* A Stephano Lexicon suum furatus Scapula canit: "Ast ego contendo Lexicon esse novum."

† Homer. immutat hoc Orphei carmen, ut Justin. Martyr in Protreptico ad Gentes. Hom. Ὡς ἐκ αἰνοτερον καὶ κύνλερον ἄλλο γυναικὸς. De interitu Dionysii. Hæc inter Homeri furta numerat Theod. Canterus var. lect. P. 2. c. 3. Injustè, imitatur Homerus Orph. et Musæum, non spoliat.

‡ Terra Avaritiæ.

reptione dignum prætermittant; neque cælum unquam suspiciunt. Quod ad vocem, grunniunt illi quidem; non loquuntur. Nemini hîc, præterquam senibus, commorandi locus est. Florem ætatis cuique, vel Sylva Butinia, si fortiore animo sit; vel, si studioso, Gymnasium Bolsecianum deterit. Soli hîc metallurgi, agricolæ, mercatores. Hi ferè semper, quod de lupo dicitur pugnaturo ac vulpe famelicâ, terrâ vescuntur: quanquam sunt inter hos, qui solo metalli intuitu vivunt, valéntque. Nunquam penè dormiunt: illud unum istis leoninum est. Superstitiosè admodum numini suo, hoc est, Chrysio Deo * addicuntur: nec unquam aut quiescunt aut discumbunt, donec ipsum viderint et adorârint.

Urbes hîc vidi Scrofiolam: villam sanè fœdam; et, Catonis verbò †, "cloacalem, coglieram, serraram, caxam;" quam tamen lustrare volenti mihi non licuit. Unusquisque civium clavem secum gestat, ne quis peregrinus ingrederetur.

Reliqui omnes, per Villas Porciglias dispersi, non tam casis, quam cubilibus contenti sunt.

Hos ego homines, hos mores, has urbes vidi, stupui, risi: annóque demum tricesimo, itineris tanti laboribus fractus, in patriam redii.

Peregrinus quondam Academicus.

* χρύσιος θεός. † Festus.

INDEX

NOMINUM PROPRIORUM.

Actæonius, saltus: ab Actæone magno venatore, quem, uti solent, exedebant canes.
Amazonia: notum nomen, olim regio Americana, nunc ob viriles incolarum animos nostra.
Antoia villa: Hispan. Libido: urbs semper ardens. Urit amor: Virg.
Anylos, sylva. Gr. Anglicè, Woodless.
Aphrodisia, Gr. ab Ἀφροδίτη. Venus. illa verò à spumâ. Orta salo. Hic Amantina urbs: cujus nomen nos à tractu Danub. petimus.
Arrebatia, provinc. Hisp. ab Arrebatar, vi rapere.
Artopolis Artocreopolis, Græc. decomp. ἄρτος, κρέας, πόλις, panis, caro, urbs.
Assadora, urbs. Hisp. veru, ab assando dicta.
Assagion, fl. vide marg.
Aufzeichner. Germ. Registrarius.

Beachera urbs. Germ. Poculum. unde nos Angl. a Beaker.
Baldachinum. sic Itali vocant Umbellam, sub quâ Papa equitat (ut barbaris utar verbis sacrarum cærem.) verbum sacrarum cærem. "octo hastis sustentatam." Lib. Sacr. Cærem. primo.
Bascia urbs, osculatoria. Ital. à baiser, Gal.
Batillum. u. à Batillo, Latin.
Baveria. prov. Gall. nugas significat.
Bercius port. Flandris notum nomen, &c.
בת-לחם. Domus panis: nomen carceris nostratis celeberrimi.
Bolsecium, ur. composita à Bolsa Hisp. crumena, vel Bursa. r mutato in l. et seco. Latin. Gratuletur mihi nunc Bolsecus mendax ille nebulo, nominis sui originem.
Bubonia. syl. Latin. à Bubonum frequentiâ.
Bugius. fl. Ital. Mendax.—Bugietta vallis. Hæc vallis Mnemone flurigatur. Oportet mendacem esse memorem.
Buscadores, Hisp. Inquisitores, à Buscar, inquirere.
Butina. syl. Gall. butin, prædam signif. hinc Angl. Booty.

Cadilla. u. Latin. diminut. à Cado.
Calaverinus mons à Calaverna Hisp. cranio, à calvo dict.
Candosoccia. Columel. l. v. c. 4. palmites prolixos in vineis, quos Megros appellamus. Galli, Candosoccos.

S. Carniceria. Hisp. Laniena ; nec aliud domus Inquisitor.
Caxa. u. Hisp. arca. Hinc Angl. Cask.
Ceniza. u. Hisp. cinis.
Chagrin, Gall. mœstus, melanchol.
Charbona. u. à Gall. Charbon. villa subterranea.
Chatouilla. u. Gallic. chatouiller, titillare.
Cheminea. tur. Gall. quær. Marg.
Chitræa. u. χύτρα, Græc. poculum.
Cibinium. u. in tractu Danubii : Lat. à cibo.
Ciniflonius, Lat. Horat. ciniflones Hair-curlers.
Cogliera. u. Ital. cogliere, colligere : quasi Gatherington.
Coledochia. pal. à χολὴν δέχεσθαι. Gr. quære Marg.
Kotzunga. u. Germ, kotzen, vomere. hinc vomitio, kotzunga.
D. de Courroux. Gall. iratus, furibundus.
Crapulia, vide Marg. Latin.
Creatium. u. Græc. κρέας, caro.
Crocetta. u. Ital. crux.
Krugtopolis, à German. krugt, Amphora.
Cubæa. u. Græca, Alea.
Cucina. u. Ital. vide Marg.
Cuillera. u. Gall. cochlear, inde petita vox.

D'ayuno. Hisp. urbs. Jejuna.
Derrumbiada, Hisp. præcipitium.
Desuergona. u. ab. Ital. voce, quæ impudentiam sig.
Devoracum. u. Lat. à devorando.
Di-Marza, Ital. sanguinis corrupti, saniei.
Dienta. ab Hisp. Dens.
Doxia, Græc. à Δόξη, opinio.
Dudosa. Acad. Hisp. Dubia b, mutat. in d.
Dunius port. Dunkerk.
Duricoria. u. Lat. Ficus duricoriæ. Plin. l. xv. c. 18. q. durum habent corticem.

Erotium. u. Græc. quæ et Amantina.
Eugynia. reg. Græc. Terra bonarum Fœminarum.

Farfellia. u. Ital. Farfello ; papilionem sig.
Faessera. u. Germ. Doliaris urbs.
Favillia. Lat. à favilla.
T. del Fogo. c. Latin. mutato in g.
ourmagium. u. à Gallic. fourmage. caseo.
Fouetta. u. Gall. Flagellatoria.
Fripperia vicus quidam Lutet. Parisiorum.
Frivianda, pr. vid. Marg. p. 144.
Frugiona. Lat. Margin. ibid.
Furto-Francheça u. compos. à Latino,
Furto, et Gall. Franchise, libertas.

Garilla. u. Lat. à garriendo.
Gesundheits. Germ. quod nos Angl. Healths.

Gola. u. Ital. Gula.
Golosin. tract. Hisp. q. marg. p. 145.
Gorga. Ital. guttur.
Gorganta. u. Hisp. Fauces.
Gutiges aves, Germ. Benignæ; inde Good. Angl.
Gruessa fossa. Hisp. pinguis. nam à Crasso. Lat. Grasso Ital. hinc Hisp. Gesso.
Gynæcopolis. Græc. γυναίκων πόλις.
Gymnopodilla. u. Græc. γυμνοὶ πόδες.

Hambria insul. Hisp. Famelica, q. marg.
Hierosule. u. Gr. ἱερῶν σύλη sacrorum depeculatio.
Houbelonia. pr. à Gallico Houbelon, lupulus.

Jugaria. u. ab Hispan. Jugar. jocari.

Labriana. u. Lat. à Labris.
Lardana. u. Lat. à Larido.
Larcinia. pr. Gall. Larrecin, latronem sig.
Larmium. fl. Gall. Larme, Lachryma, abbrev.
Lavernia. ter. Latin. vid. marg.
Lecanica. Planit. Græc. vid. marg.
Lecho. u. Hisp. Lectus.
Licoris. fl. Hisp. Licor, pro liquor, Lat.
Linguadocia. pr. Lat. à lingua: quòd fœminæ sint plerunque linguaciores: ad imitationem prov. Gall. Languedoc.
Lingastrum. u. Lat. à lingendo.
Lipsanium. u. Græc. λείψανα, reliquiæ.
Lirona. u. Hispan. Glirem sig.
Lisonia. pr. Hisp. Adulatio.
Livenza. fl. liquor.
Liviana. vall. Hisp. Levis.
Loçania. pr. Hisp. Luxuria. Loçania, Hisp.
Loverium. u. Gallic. Laudatoria.
Lupulania. pr. Lat. à Lupulis.
Lyperia. pr. Græc. λυπηρὸς, tristis, tristitia.

Mange-guadagnos. Ital. servos joco appellant. Marg. vide.
Maninconica terra Ital. n. posito pro l. melancholica. Antrum Maninconicum.
Manteca. u. Hisp. Butyrum.
Marravilla. u. Hisp. miraculum ab Esmerveiller. Gall. Hinc Ang. marvel.
Marmitta. u. Hispan. Lebes.
Marza-pane. u. Ital. March-pane.
Menturnea, olim urbs Sannitum; nos à Mento vocem petitam volumus.
Medrosi. Hisp. Timidi.
Meionium. fl. Lat. à meiendo. Cyprus hoc olim nomine gaudebat. Stephan.

Menosprecia. u. Hisp. Contemptus.
Methius Lacus. Græc. à μεθύειν.
Milana. u. Gall. quasi milvina ; urbs milvorum et accipitrum.
Mnemon. fl. Græc. memor.
Μωρονία, à μῶρος stultus :
Mortadella. u. Ital. Sauçages.
Muerius ager. à Muer Gall. mutare.

Novizza. u. Ital. novitia.
Nuchtermagen : Germ. stomachus jejunus.

Ochietto mons Ital. diminutiv. ab Ochio, oculus.
Œnotria. pr. Gr. ab οἶνος.
Offulia. u. Lat. ab Offula.
Oglium. fl. Ital. Oleum : nos g. resoluimus in y. Oyle.
Olmii Colles, Ital. Hisp. ulmei. Frondosâ vitis in ulmo. Virg.
Omasius gigas. Lat. ab Omaso intestino.
Orgilia. pr. Gall. ab orgueil. sig. superbiam.
Oysivium. fl. Gall. otiosum.

Padronilla. u. Ital. At nos pro villâ patronorum.
Pampinola. Lat. Ampelona Græc. eadem urbs. ad imitationem nominis Hispanicæ urbis Pampelonæ.
Pazzivilla. Ital. urbs stultorum.
Phenacia. pr. Græc. Φενάκες, impostores.
Piacentia. Ital. Placentia.
Pipulia. palus : Lat. Plaut. pro convitio, Pipulo te differam ante ædes.
Pythonos-come. Gr. quær. marg.
Ploravia. pr. Lat. à plorando.
Ponfinia. pr. vide textum. cap.
Porcestria. u. à Lat. porcis.
Porciglia vill. à vocab. quod Haram sig. Hisp.
Putanium. u. scortorum urbs. Ital.
Pyrænia. pr. Græc. à πυρὶ et οἰνῶ.

Risia major, minor. pr. Latin. à Risu : ab Ital.
Risaglium. u. ab. Ital. risaglia. risu.
Rodomantadii coll. discursus (si benè memini) nugatorios; Rotomantades appellant Galli citeriores, forsan à Romance Hisp.
Rodillia. u. à voce Hisp. genu. signif.
Roncara. u. vid. Marg. à ῥέγχειν.
Ruzius fl. à Gall. ruse, fraus, astutia.

Le Sain. fl. Gallic. sanus.
Sbsanditica gens, Italis nimium nota. exleges.
Sans-eau. fl. Gallic. Water-less.
Sarcoboscum. u. Græc. à σαρκὸς βόσκειν et carne vesci.
Scrofiola. u. Lat. à scrofa. sus animal est avaro simillimum. terram semper intuetur, nihil quicquam prodest ante extremum diem.

Scarpellino. Ital. Lapicida, l. Lat. mutat. in r.
Scioccia. pr. ab Ital. Sciocco, fatuus.
Schlauchberga. u. à Germ. Schlauch, utre. dempto e.
Scogido. Hisp. nobilis. Escogido, electus.
Schaum. fl. Germ. spuma.
Sennaladii. Hisp. Generosi.
Seplasium. u. Lat. à Seplasia foro Capuæ unguentario; cujus deliciis Pœni fracti sunt.
Serrara. u. à Latin. serrando.
Sialos. fl. Græc. Saliva.
Spesius Tract. ab Ital. spesa. q. Impensas signif. Hinc. Ang. spend.
Spagyrica ars. Græc. à trahendo dicta.
Strophades ins. Gr. à στρέφειν. Eædem etiam et Plotæ dictæ.
Struzzoliæ pluviæ, Ital. à struzzolo, struthiocamelo.

Tarochium. u. vide marg.
Tenaille. Gall. Forceps.
Topia-Warallador. Hisp. et Indic. Hallador Hisp. inventor.
Topia-Wari, rex olim Guianæ.
Torcolia val. ab Ital. Torcolo Latin. Torculari.
Traubena, à Germ. Trauben, uva, racemus.
Traurigi montes, a Germ. Trawrig.
Trouerense. coll. à Gall. Trouver, invenire.
Tryphonia pal. à Tryphone latrone. vid marg.

Ucalegonium. Græc. urbs otiosa.
Uscebatius, tract. à Potu Hybernico.

Vale-dolium. Lat. ad imitationem nominis Hisp. valedolio.
Vautarole. à Vautar Ital. et vauter, Gal.
Vellacos. Hisp. servos vocant.
Verguença. Hisp. opprobrium, pudor.
Viraginia Lat. Verulanium Lat.
Vinicella. Latin.
Vortunius. Lat. à vertendo.

Zornus. fl. Germ. Iratus, furiosus.
Zouffenberga, à Germ. Zauffen. quod sig. Gall. carouser.
Zuckerii coll. Germ. pro saccharo, zucker.

QUO VADIS?

A

JUST CENSURE OF TRAVEL,

AS IT IS COMMONLY UNDERTAKEN

BY THE

GENTLEMEN OF OUR NATION.

BY JOSEPH HALL, D.D.

TO

THE RIGHT HONOURABLE MY SINGULAR GOOD LORD,

EDWARD LORD DENNY,

BARON OF WALTHAM.

RIGHT HONOURABLE :

IF ever any man had reason to be in love with the face of a foreign entertainment, those are they, which were admitted to the attendance of the truly generous and honourable Lord Hay, your most noble Son, in his late embassage to France : in which number my unworthiness was allowed to make one ; who can, therefore, well witness, that no man could either receive more honour from a strange country, or do more honour to his own. What wanted there, that might make men confess themselves more welcome than strangers? Neither doubt I, but, that after many ages, France itself will wonder at the bountiful expressions of her own favours.

But, while others were enjoying the noble courtesies of the time, my thoughts entertained themselves with searching into the proof of that ordinary Travel, wherewith I saw men commonly affected : which, I must needs confess, the more I saw, the less I liked. Neither is it in the power of any foreign munificence, to make me think ours any where so well as at home. Earthly commodities are no part of my thought : I looked, as I ought, at the soul ; which I well saw, uses not only to gather no moss in this rolling, but suffers the best graces it hath to moulder away insensibly in such unnecessary agitation.

I have now been twice abroad : both times, as thinking myself worthy of nothing but neglect, I bent my eyes upon others, to see what they did, what they got. My enquiry found our spiritual loss so palpable, that now, at last, my heart could not chuse but break forth at my hand, and tell my countrymen of the dangerous issue of their curiosity.

I meddle not with the common journeys to the mineral waters of the Spa : to which many sick souls are beholden for a good excuse; who, while they pretend the medicinal use of that spring, can freely quaff of the puddle of Popish Superstition, poisoning the better part,

instead of helping the worse. These I leave to the best physician, Authority; which, if it may please to undertake the cure, may perhaps save as many English souls from infection, as that water cures bodies of diseases.

I deal only with those, that profess to seek the glory of a perfect breeding, and the perfection of that which we call civility, in travel: of which sort I have, not without indignation, seen too many lose their hopes and themselves, in the way; returning as empty of grace and other virtues, as full of words, vanity, mis-dispositions.

I dedicate this poor discourse to your Lordship, as, besides my daily renewed obligations, congratulating to you the sweet liberty and happy use of your home: who, like a fixed star, may well overlook these planets; and, by your constant settledness, give that aim to inferior eyes, which shall be in vain expected from a wandering light.

The God of Heaven, to whose glory I have intended this weak labour, give it favour in the sight of his Church; and return it back, but with this good news, that any one of the sons of Japhet is hereby persuaded to dwell ever in the tents of Shem. Unto that divine protection, I humbly betake your Lordship, justly vowing myself,

Your Lordship's humbly devoted,

in all faithful and Christian obedience,

JOSEPH HALL.

QUO VADIS?

SECT. 1.

It is an over-rigorous construction of the works of God, that, in moating our Island with the ocean, he meant to shut us up from other regions: for God himself, that made the sea, was the Author of navigation; and hath therein taught us to set up a wooden bridge, that may reach to the very antipodes themselves. This were to seek discontentment in the bounty of God, who hath placed us apart, for the singularity of our happiness; not for restraint.

There are two occasions, wherein Travel may pass,—matter of TRAFFIC, and matter of State.

Some commodities God hath confined to some countries: upon others he hath with a full hand poured those benefits, which he hath but sprinkled upon some. His Wise Providence hath made one country the granary, another the cellar, another the orchard, another the arsenal of their neighbours, yea, of the remotest parts. The earth is the Lord's, which he meant not to keep in his hands, but to give; and He, which hath given no man his faculties and graces for himself, nor put light into the sun, moon, stars, for their own use, hath stored no parcel of earth with a purpose of private reservation.

Solomon would never have sent his navy for apes and peacocks; but yet held gold and timber, for the building of God's house and his own, worthy of a whole three years' voyage.

The sea and earth are the great coffers of God: the discoveries of navigation are the keys, which whosoever hath received, may know that he is freely allowed to unlock these chests of nature, without any need to pick the wards.

Wise Solomon's comparison is reciprocal. A ship of merchants, that fetches her wares from far, is the good Housewife of the Commonwealth; and, if she were so in those blind voyages of antiquity, which never saw needle nor card, how much more thrifty must she needs be in so many helps both of nature and art!

Either Indies may be searched for those treasures, which God hath laid up in them for their far-distant owners. Only let our merchants take heed, lest they go so far, that they leave God behind them; that, while they buy all other things good-cheap, they

make not an ill match for their souls: lest they end their prosperous adventures, in the shipwreck of a good conscience.

SECT. 2.

And, for matter of POLICY, nothing can be more plain, than that our correspondence with other nations cannot possibly be held up, without intelligence of their estate, of their proceedings: the neglect whereof were no other, than to prostrate ourselves to the mercy of a hollow friendship; and to stand still, and willingly lie open, while we are played upon by the wit of untrusty neighbourhood. These eyes and ears of state are necessary to the well-being of the head.

In which number I do not include those private interlopers of intelligence, that lie abroad only to feed some vain chameleons at home with the air of news, for no other purpose save idle discourse; but only those profitable agents, whose industry either fitteth them abroad for public employment, or employeth them after due maturity in the fit services of the commonwealth.

Neither my censure nor my direction reaches to either of these occasions.

It is the Travel of Curiosity, wherewith my quarrel shall be maintained: the inconveniences whereof my own senses have so sufficiently witnessed, that, if the wise parents of our gentry could have borrowed mine eyes for the time, they would ever learn to keep their sons at home, and not wilfully beat themselves with the staff of their age. Upon them let my pen turn a little; as those, that are more than accessaries to this both private and public mischief.

SECT. 3.

It is the affectation of too early ripeness, that makes them prodigal of their children's safety and hopes: for, that they may be wise betimes, they send them forth to the world in the minority both of age and judgment: like as fond mothers use to send forth their daughters on frosting, early in cold mornings, though into the midst of a vaporous and foggy air; and, while they strive for a colour, lose their health.

If they were not blinded with over-weening and desire, they could not but see, that their unsettledness carries in it a manifest peril of miscarriage. Grant that no danger were threatened by the place, experience gives us, that a weak-limbed child, if he be suffered to use his legs too soon, too much, lames himself for ever; but, if he walk in uneven ground, he is no less subject to maims than crookedness. Do they not see how easily a young twig is bowed any way? Do they not see that the midwife and nurse are wont to frame the gristly head of the infant to any fashion? May

not any thing he written upon a blank? And, if they make choice of this age, because it is most docible, and for that they would take the day before them, why do they not consider, that it is therefore more docible of evil? since wickedness is both more insinuative and more plausible than virtue, especially when it meets with an untutored judge; and seeing there is so much inequality of the number of both, that it is not more hard to find virtue, than to miss vice.

Hear this then, ye careless ostriches, that leave your eggs in the open sand for the sun to hatch, without the fear of any hoof that may crush them in pieces. Have your stomachs resolved to digest the hard news of the ruin of your children? Do ye profess enmity to your own loins? then turn them, as you do, loose to these dangers, ere they can resist, ere they can discern: but, if ye would rather they should live and grow, bestow upon them the kindly heat of your best plumes, and shelter them with your own breast and wings, till nature have opened a seasonable way to their own abilities.

SECT. 4.

Yea, let it be my just complaint in this place, that, in the very transplantation of our sons to the safer soil of our own Universities and Inns of Court, nothing is more prejudicial than speed. Perfection is the child of time; neither was there ever any thing excellent, that required not meet leisure.

But, besides, how commonly is it seen, that those, which had wont to swim only with bladders, sink when they come first to trust to their own arms! These lapwings, that go from under the wing of their dam with the shell on their heads, run wild. If tutors be never so careful of their early charge, much must be left to their own disposition; which if it lead them not to good, not only the hopes of their youth, but the proof of their age lies bleeding.

It is true, that, as the French Lawyers say merrily of the Normans, which by a special privilege are reputed of full age at twenty-one years, whereas the other French stay for their five and twentieth, that *Malitia supplet ætatem*; so may I say of the younglings of our time, that precocity of understanding supplieth age and stature: but, as it is commonly seen, that those blossoms, which overrun the spring, and will be looking forth upon a February-Sun, are nipped soon after with an April-Frost when they should come to the knitting; so is it no less ordinary, that these rathe-ripe wits prevent their own perfection, and, after a vain wonder of their haste, end either in shame or obscurity.

And, as it thus falls out even in our Universities, the most absolute and famous seminaries of the world, where the tutor's eye supplies the parent's; so must it needs much more, in those free and honourable inns (as they are called, for their liberty; colleges, for

their use) of our English Gentry, wherein each one is his own master in respect of his private study and government. Where there are many pots boiling, there cannot but be much scum. The concourse of a populous city affords many brokers of villainy, which live upon the spoils of young hopes, whose very acquaintance is destruction. How can these novices, that are turned loose into the main, ere they know either coast or compass, avoid these rocks and shelves, upon which both their estates and souls are miserably wrecked? How commonly do they learn to roar, instead of pleading; and, instead of knowing the laws, learn how to contemn them! We see and rue this mischief; and yet I know not how careless we are in preventing it.

How much more desperate must it then needs be, to send forth our children into those places, which are professedly infectious; whose very goodness is either impiety or superstition! If we desired to have sons poisoned with misbelief, what could we do otherwise? Or what else do those parents, which have bequeathed their children to Antichristianism?

Our late journey into France informed me of some ordinary Factors of Rome, whose trade is the transporting and placing of our Popish novices beyond the seas: one whereof, whose name I noted, hath been observed to carry over six several charges in one year. Are we so foolish to go their way, while we intend a contrary period? Do we send our sons to learn to be chaste in the midst of Sodom?

The world is wide and open; but our ordinary travel is southward, into the jaws of danger: for, so far hath Satan's policy prevailed, that those parts, which are only thought worth our viewing, are most contagious; and will not part with either pleasure or information, without some tang of wickedness.

What can we plead for our confidence, but that there is a household of righteous Lot in the midst of that impure city; that there are houses in this Jericho, which have scarlet threads shining in their windows; that, in the most corrupted air of Popery, some well-reformed Christians draw their breath, and sweeten it with their respiration?

Blessed be God, that hath reared up the towers of his Sion in the midst of Babylon! We must acknowledge, not without much gratulation to the Gospel of Christ, that, in the very hottest climates of opposition, it finds many clients, but more friends: and, in those places, where authority hath pleased to give more air to the truth, would have had many more, if the Reformed part had happily continued that correspondence in some circumstances with the Roman Church, which the Church of England hath hitherto maintained. God is my record, how free my heart is both from partiality and prejudice. Mine eyes and ears can witness, with what approof and applause divers of the Catholics Royal, as they are termed, entertained the new translated Liturgy of our Church; as marvelling to see such order and regular devotion in them, whom

they were taught to condemn for heretical. Whose allowances, I well saw, might with a little help have been raised higher, from the practice of our Church to some points of our judgment.

But, if true religion were in those parts yet better attended, and our young Traveller could find more abettors and examples of piety, on whom we might rely; yet how safe can it be to trust young eyes with the view and censure of truth or falsehood in religion? especially when truth brings nothing to this bar, but extreme simplicity; and, contrarily, falsehood, a gawdy magnificence and proud majesty of pompous ceremonies, wherewith the hearts of children and fools are easily taken. That courtesan of Rome, according to the manner of that profession, sets out herself to sale in the most tempting fashion: here wants no colours, no perfumes, no wanton dresses; whereas the poor Spouse of Christ can only say of herself, *I am black, but comely.* When, on the one side, they shall see such rich shrines, garish altars, stately processions; when they shall see a Pope adored of Emperors, Cardinals preferred to Kings, Confessors made Saints, little Children made Angels; in a word, nothing not outwardly glorious: on the other side, a service without welt or guard, whose majesty is all in the heart, none in the face: how easily may they incline to the conceit of that Parisian Dame, who, seeing the procession of S. Genovifue go by the streets, could say, *O que belle*, &c. "How fine a religion is ours, in comparison of the Huguenots'!"

Whereto must be added, that, supposing they do not carry with them but rather go to fetch the language of the place, some long time needs be spent, ere they can receive any help to their devotion; while, in the mean season, their unthriving intermission is assailed with a thousand suggestions: and who sees not, that this *lucrum cessans*, as the Civilians term it, offers an open advantage to a busy adversary?

SECT. 5.

In a word, it hath been the old praise of early rising, that it makes a man Healthful, Holy, and Rich; whereof the first respects the body, the second the soul, the third the estate: all falls out contrary in an early travel.

For HEALTH: the wise Providence of God hath so contrived his earth and us, that he hath fitted our bodies to our clime, and the native sustenance of the place unto our bodies. The apparent difference of diet, and of drinks especially, falling into so tender age, must needs cause a jar in the constitution; which cannot, in all likelihood, but send forth distemper into the whole course of the ensuing life. The stream runs like the fountain; and speeds well, if, at last, by many changes of soil, it can leave an ill quality behind it. Besides that the misgovernance of diet, whereto their liberty lays them open in the weakness of their pupillage, cannot but

be extremely prejudicial. In this point let experience be consulted with: her unpartial sentence shall easily tell us, how few young travellers have brought home, sound and strong, and, in a word, English bodies.

As for HOLINESS, we lose our labour, if this Discourse prove not that it hath none so great enemy as timely travel. At once do we hazard to abandon God and our home. Set an empty pitcher to the fire, it cracks presently; whereas the full will abide boiling. It was the younger son in the gospel, who therefore turns unthrift, because he got his portion too soon into his hands, and wandered into a far country. The eye of the parent, and the ferule of the master, is all too little to bring our sons to good. Where, then, there is neither restraint of evil, nor helps to grace, how should their condition be other than hopeless? The soil doth much in many plants: the Persian Hyoscyamus, if it be translated to Egypt, proves deadly; if to Jerusalem, safe and wholesome: neither is it otherwise with some dispositions, which may justly curse the place, as accessary in their undoing.

Lastly, for RICHES, not of the purse, (which is not here thought of) but of the mind, what can be expected from that age, which is not capable of observation, careless of reposition? whereof the one gets, the other keeps the treasure of our understanding. What is this age fit to look after but butterflies, or birds' nests, or perhaps the gay coat of a courtier? And if remarkable considerations be put into it by others, they are as some loose pearls, which, for want of filing upon a string, shake out of our pockets: so as all the wealth of a young Traveller is only in his tongue; wherein he exceeds his mother's parrot at home, both for that he can speak more, and knows that he speaketh.

SECT. 6.

AND, in truth, it is not only in Travel, wherein we may justly complain of the inconveniency of haste: but, that we may look a little aside, in all the important businesses of our life; especially in marriage and professions. The ordinary haste in the one, before the face can descry the sex, fills the world full of beggary and impotence; and no less haste, in the other, fills it as full of ignorance and imperfection. For, on the one side, where the vigour of nature wants, what can be propagated but infirmity? or how can he skill to live, that wants experience? On the other, what plenty of water can there be, where the lead of the cistern is put all into the pipes? Where those, that should be gathering knowledge for themselves, spend it, like unthrifty heirs, upon others, as fast as they get it?

I am deceived, if I have not touched one of the main grounds of that universal decay of Arts and Men, wherewith the world is commonly checked. They must be mightier and wiser, that know how to redress it.

SECT. 7.

But, let us give our Traveller, that which parents seldom care to give, maturity of age. Let him be as ripe, as time can make him. What is the best advantage, which his absence can promise us? Let us lay the benefits of Travel in the one scale, the inconveniences in the other: whethersoever over-weighs shall sway down the beam of our judgment.

The private contentment of a man's own heart in the view of foreign things, is but a better name of a humorous curiosity. If a man yield to run after his appetite and his eye, he shall never know where to rest; and, after many idle excursions, shall lie down weary, but unsatisfied.

For, give me a man, that hath seen Judas's Lanthorn at Saint Dennis's, the Ephesian Diana in the Louvre, the Great Vessel at Heidelberg, the Amphitheatre at Nismes, the Ruins and half-lettered Monuments of the Seven Hills, and a thousand such rarities; what peace hath his Heart, above those, that sit at home and contemn these toys? And what if that man's fancy shall call him to the stables of the great Mogul, or to the solemnities of Mecha, or to the library of the mountain of the moon, will he be so far the drudge or lacquey of his own imagination, as to undertake this pilgrimage? Or, where will he stay at last, upon his return? If he have smelt the ill-scented cities of France, or have seen fair Florence, rich Venice, proud Genoa, Lucca the industrious: if then his thoughts shall tempt him to see the rich glutton's house in Jerusalem, or invite him to Asmere, or Bengala, must he go? And, if he can deny and chide his own unprofitable desires at the last, why began he no sooner? That could not be forborne too early, which at last we repent to have done.

He, therefore, that travels only to please his fantasy, is like some woman with child, that longs for that piece, which she sees upon another's trencher, and swounds if she miss it; or some squire of dames that doats upon every beauty, and is every day love-sick anew. These humours are fitter for controulment, than observation.

SECT. 8.

It is a higher faculty, that Travel professeth to advance; the supreme power of our understanding: which if from hence it may be manifestly improved, he should not be worthy to tread upon the earth, that would not emulate Drake and Candish in compassing it.

But, set aside the study of civil law, which indeed finds better helps abroad, all sciences (the word may seem proud, but it is true) may be both more fitly wooed, and more surely won, within our four seas: for, what learning is that, which the Seas, or Alps, or

Pyrenees have engrossed from us? what profession, either liberal or manuary, wherein the greatest masters have not been at least equalled by our home-bred islanders?

What hath this or the former age known more eminent for learning, than some of ours, which have never trod on any but their own earth? And, as good market-men by one handful judge of all the whole sack, why may we not find cause to think so of the rest, if they would not be wanting to themselves?

I am sure the Universities of our island know no matches in all the world: unto whose perfection, that as they exceed other so they may no less exceed themselves, nothing wanteth, but severe execution of the wise and careful laws of our ancestors; and restraint of that liberty, which is the common disease of the time. And why should not the child thrive as well with the mother's milk, as with a stranger's?

Whether it be the envy or the pusillanimity of us English, we are still ready to under-value our own, and admire foreigners; while other nations have applauded no professors more than those, which they have borrowed from us. Neither have we been so unwise, as to lend forth our best. Our neighbours, which should be our corrivals in this praise, shall be our judges; if those few of our writers, which could be drawn forth into the public light, have not set copies to the rest of the world, not without just admiration. And how many stars have we of no less magnitude, that will not be seen!

Blessed be God, who hath made this word as true as it is great, no nation under heaven so aboundeth with all variety of learning as this island! From the head of God's Anointed doth this sweet perfume distil to the utmost skirts of this our region. Knowledge did never sit crowned in the Throne of Majesty, and wanted either respect or attendance. The double praise, which was of old given to two great nations, That Italy could not be put down for arms nor Greece for learning, is happily met in one island. Those, therefore, that cross the seas to fill their brain, do but travel northward for heat; and seek that candle, which they carry in their hand.

SECT 9.

YEA, so far is our ordinary Travel from perfecting the intellective powers of our gentry, that it rather robs them of the very desire of perfection.

For what discouragements shall they find from the love of studies, in those parts which are most sought to for civility! Who knows not, that they are grown to that height of debauchment, as to hold learning a shame to nobility; esteeming it as a fit guard for the long robe only, too base for their tissues? an opinion, so savouring of proud ignorance and ignorant looseness, that I cannot honour it with a confutation. Who would think, that the reason-

able soul of men, not professedly barbarous, should be capable of such a monster? What is learning, but reason improved? And can reason so far degenerate, as to hate and contemn itself? Were these men made only for a sword, or a dog, or a horse? only for sport, or execution?

I know not wherein Lewis the Eleventh shewed himself unwitty, but in the charge which he gave to his son, to learn no more Latin, but, *Qui nescit dissimulare, nescit vivere:* and would this alone teach him to rule well? Doth the Art of Arts (such is the government of men) require no grounds but dissimulation or ignorance? Even to the feeding of hogs or sheep, there is more or better skill necessary.

How unlike is this to a successor of Charles the Great, whose word it had wont to be, that he would rather abound in knowledge, than wealth!

In the Court of our King Henry the Eighth, a certain great peer, of this diet, could say, It was enough for noblemens' sons to wind their horn, and carry their hawk fair; that study was for the children of a meaner rank. To whom Pace justly replied, That then noblemen must be content that their children may wind their horns and carry their hawks, while meaner men's sons do wield the affairs of state.

Certainly, it is a blind and lame government, that lacks learning: whose subjects, what are they else, but as limbs of a body whose head wanteth senses, which must needs therefore fail of either motion or safety?

From hence it is, that so few of the foreign nobles are studious, in comparison of ours: (in which regard, I am not ashamed to recant that, which my un-experience hath, out of hearsay, written in praise of the French education:) and those few, that have stolen the turning over of books, hide their skill, lest they should be made to blush at their virtue.

What brave trophies and rich monuments hath the pen of our Gracious Sovereign raised of himself unto all posterities! When ignorance and malice have shot their bolt, the glory of his great wisdom and knowledge shall more fill the mouths and affect the hearts of all succeeding ages, than of his greatness. Paul the Fifth, and his greatest Chaplains Bellarmin and Perron, have felt the weight of his hand; whereas the great King, that styles himself Catholic, when he comes to pass his censorious Edict* upon Cardinal Baronius, who in the eleventh tome of his History seemed too busy in fastening the title of the kingdom of Sicily upon the Pope, professeth to ground his intelligence of his wrong only upon others' eyes; as if a book, though of a Cardinal, were too mean an object for the view of Majesty. And, as all subordinate greatness flows from the head, so do commonly also the dispositions.

* Edicto del Rey Don Phelippe d'Espana contra el Tractado della Monarchia de Sicilia enxerido por Cesar Baronio Cardinal, en el Tomo undecimo de sus Annales Ecclesiasticos.

Neither have the Doctors of the Romish Church, upon whom the implicit faith of the Laity is suspended, found it any ill policy, to cherish this dislike of bookishness in the great: for, while the candle is out, it is safe for them to play their tricks in the dark; and, if the Assyrians be once blinded, how easily may they be led into the midst of any Samaria! If the light of knowledge might freely shine to the world, Popery would soon be ashamed of itself, and vanish amongst the works of darkness.

Now how well these examples, and this conversation, shall whet the appetite unto good studies, it cannot be hard to judge.

SECT. 10.

But, perhaps, it is not the learning of the School, but of the State, wherein our Traveller hopes for perfection. The site and form of cities, the fashion of government, the manners of people, the raising and rate of foreign revenues, the deportment of courts, the managing both of war and peace, is that, wherein his own eye shall be his best intelligencer; the knowledge whereof shall well requite his labour, whether for discourse or for use.

What if I say, that, save the soothing up of our fancy in all this, these lessons may be as well taken out at home? I have known some, that have travelled no further than their own closet, which could both teach and correct the greatest Traveller, after all his tedious and costly pererrations.

What do we, but lose the benefit of so many journals, maps, historical descriptions, relations, if we cannot, with these helps, travel by our own fire-side?

He, that travels into foreign countries, talks perhaps with a peasant, or a pilgrim, or a citizen, or a courtier; and must needs take such information, as partial rumour or weak conjecture can give him: but he, that travels into learned and credible authors, talks with them, who have spent themselves in bolting out the truth of all passages; and who, having made their labours public, would have been like to hear of it, if they had mis-reported.

The ordinary Traveller propounds some prime cities to himself; and thither he walks right forward: if he meet with ought, that is memorable in the way, he takes it up; but how many thousand matters of note fall beside him on either hand, of the knowledge whereof he is not guilty! whereas some grave and painful author hath collected into one view, whatsoever his country affords worthy of mark: having measured many a foul step for that, which we may see dry-shod; and worn out many years in the search of that, which one hour shall make no less ours, than it was his own.

To which must be added, that our unperfect acquaintance may not hope to find so perfect information on the sudden, as a natural inhabitant may get, by the disquisition of his whole life. Let an Italian or French passenger walk through this our island, what can

his Table-Books carry home, in comparison of the learned "Britain" of our Camden, or the accurate "Tables" of Speed? Or, if one of ours should, as too many do, pass the Alps, what pittances can his wild journey observe, in comparison of the "Itinerary" of Fr. Schottus and Capugnanus? Or, he, that would discourse of the Royalties of the French Lilies, how can he be so furnished by flying report, as by the elaborate gatherings of Cassaneus, or of Degrassalius?

What should I be infinite? This age is so full of light, that there is no one country of the habitable world, whose beams are not crossed and interchanged with other. Knowledge of all affairs, is like music in the streets, whereof those may partake, which pay nothing. We do not lie more open to one common sin, than to the eyes and pens of our neighbours. Even China itself, and Japonia, and those other remotest Isles and Continents, which have taken the strictest order for closeness, have received such discoveries, as would rather satisfy a reader, than provoke him to amend them.

A good book is, at once, the best companion, and guide, and way, and end of our journey. Necessity drove our fore-fathers out of doors, which else, in those misty times, had seen no light: we may, with more ease and no less profit, sit still, and inherit, and enjoy the labours of them and our elder brethren, who have purchased our knowledge with much hazard, time, toil, expence; and have been liberal of their blood, some of them, to leave us rich.

SECT. 11.

As for that Verbal Discourse, wherein I see some place the felicity of their Travel, thinking it the only grace to tell wonders to a ring of admiring ignorants, it is easy to answer, that table-talk is the least care of a wise man: who, like a deep stream, desires rather to run silent; and, as himself is seldom transported with wonder, so doth he not affect it in others: reducing all to use, rather than admiration; and more desiring to benefit, than astonish the hearer. Withal, that the same means, which enable us to know, do, at once, furnish us with matter of discourse: and, for the form of our expression, if it proceed not from that natural dexterity which we carry with us, in vain shall we hope to bring it home: the change of language is rather a hinderance to our former readiness. And, if some have fetched new noses, and lips, and ears from Italy, by the help of Tagliacotius and his scholars, never any brought a new tongue from thence.

To conclude, if a man would give himself leave to be thus vain and free, like a mill without a sluice, let him but travel through the world of books, and he shall easily be able to outtalk that tongue, whose feet have walked the furthest.

What hath any eye seen or imagination devised, which the pen hath not dared to write?

Out of our books we can tell the stories of the Monocelli; who, lying, upon their backs, shelter themselves from the sun with the shadow of their one only foot. We can tell of those cheap-dieted men, that live about the head of Ganges, without meat, without mouths, feeding only upon air at their nostrils: or of those headless eastern people, that have their eyes in their breast; a mis-conceit arising from their fashion of attire, which I have sometimes seen: or of those Coromandæ, of whom Pliny speaks, that cover their whole body with their ears: or of the persecutors of St. Thomas of Canterbury, whose posterity, if we believe the confident writings of Degrassalius, are born with long and hairy tails, souping after them; which, I imagine, gave occasion to that proverbial jest, wherewith our mirth uses to upbraid the Kentish: or of Amazons; or Pigmies; or Satyrs; or the Samarcandean Lamb, which, growing out of the earth by the navel, grazeth so far as that natural tether will reach: or of the bird Ruc; or ten thousand such miracles, whether of nature or event. Little need we to stir our feet, to learn to tell either loud lies, or large truths. We have heard a bird in a cage sing more change of notes, than others have done in the wild liberty of the wood.

And, as for the present occurrences of the time, the world about us is so full of presses, that it may and is grown so good a fellow, that it will impart what it knows to all the neighbours: whose relations, if sometimes they swerve from truth, we may well consider, what variety of report every accident will yield; and that, therefore, our ears abroad are no whit more credible, than our eyes at home. Yea, rather, as Tully could say, that at Antium he could hear the news of Rome, better than at Rome; so may we ofttimes better hear and see the news of France or Spain, upon our Exchange, than in their Paris or Madrid: since, what liberty soever tongues may take to themselves, a discreet man will be ashamed to subscribe his name to that, whereof he may be afterwards convinced.

SECT. 12.

Since therefore Travel cannot outbid us in these highest commodities, which concern the wealth of the mind; all the advantage it can afford us, must be in those Mixed Abilities, wherein our bodies are the greatest partners, as dancing, fencing, music, vaulting, horsemanship; the only professions of the mis-named academies of other nations.

Who can deny, that such like exercises are fit for young gentlemen; not only for their present recreation, but much more for the preparing of them to more serious action?

Yet must these learn to know their places: what are they else,

but the varnish of that picture of gentry, whose substance consists in the lines and colours of true virtue? but the lace or facing of a rich garment? but the hang-bies of that royal court, which the soul keeps in a generous heart? He, that holds gentility accomplished with these (though laudable) qualities, partakes more of his horse, than his horse can possibly of him.

This skill then is worthy of our purchase: yet may not be bought too dear; and, perhaps, need not to be fetched so far.

Neither my profession nor my experience will allow me to hold comparisons, in this kind; but I have been heartened by no mean masters of these arts, to say, that our nation hath yielded some in all these faculties, which need not stoop unto the proudest foreigner. Ours have no fault but one, that they are our own: and what hath their country offended, if their art offend not? It is a humourous giddiness, to measure the goodness of any thing by the distance of miles; and, where there is equality of worth, to neglect the nearest. I slander our nation, if it be not sick of this disease, in the course of all sciences. And, if nearness and presence be the cause of our dislike, why do we not hate ourselves, which are ever in our own bosom? why do we not hate this fastidious curiosity, which is too close to us?

Perhaps, perfection in these qualities is thinner sown amongst us, than some other-where: so as our island, for want of work and encouragement, affords no such multitude of masters: but, how can we complain of rareness, since, if our age yield us but one excellent in each kind, it is more than we are willing to use; and, if the fault were not in ourselves, one candle might light a thousand.

To instance in the best: the Horse is a noble creature: which as it is the strength and pride of France, so wins the hearts and heels of that nation. The generality of their skill is nothing to a stranger: each private man's cunning rests in himself: it is only the teacher, whose ability may concern us. And, whereas there is a double kind of menage, as I have heard, one for service, the other for pleasure: in the first, our masters think they cannot yield unto the best; in the latter, if they grant themselves exceeded, how many men have taught their dog the same tricks, with no less contentment! In both, we have the written directions of their greatest artists; who, for the perpetuity of their own honour, failed not to say their best. And, if these dead masters suffice not, we have had, we may have the best of their living. The conscience of a man's excellency will abide no limits; but spurs him forth to win admiration abroad: and if, therewithal, he can find advancement of profit, how willingly doth he change his home! We have had experience of this in higher professions: much more of these under foot. One obscure town of Holland, in our memory, had, by this means, drawn together at once the greatest lights of Europe: and made itself then no less renowned for professors, than it is now infamous for schism.

Fear of envy forbids me to name those amongst us, which have honoured this island in the choice of their abode. Where art is

encouraged, it will soon rise high, and go far; and not suffer a channel of the sea to stay it from the presence of a more bountiful patronage.

SECT. 13.

But, let us grant these faculties so fixed upon any nation, that all our water must necessarily be fetched at their well: and add unto these a few waste compliments and mimical courtesies, which must needs be put into the match of our ordinary travel.

And now let us sit down, and see what we paid for this stock, and count our winnings. What must our complete Traveller stake down for this goodly furniture of his gentry? If not loss, danger; danger of the best part, if not all: a double danger; of CORRUPTION OF RELIGION, and DEPRAVATION OF MANNERS; both capital.

And can we think these endowments so precious, that they should be worth fetching upon such a hazard? Will any man, not desperate, run into an infected house, to rifle for a rich suit? Will any man put his finger into a fiery crucible, to pull out gold? It is wittily taken of Chrysostom, when our Saviour said, *Ne exeatis in ercmum*; that he says not, "Go forth into the desert, and see, but believe not;" but gives an absolute prohibition of going forth at all, that they might be out of danger of misbelief.

"Tush, idle and melancholy fears," say some of our gallants: "Wherefore serves discretion, but to sever good from ill? How easily may a wise man pull a rose, and not prick his hand! How freely may he dip in this stream, and not be drowned!"

Little do these peremptory resolvers know, either the insinuative power of evil, or the treachery of their own heart in receiving it, or the importunity of deceivers in obtruding it. They are the worse for their travel, and perceive it not. An egg covered with salt, as our philosophers teach us, hath the meat of it consumed while the shell is whole. Many a one receives poison, and knows not when he took it. No man proves extremely evil, on the sudden. Through many insensible declinations, do we fall from virtue; and, at the first, are so gently seized by vice, that we cannot believe our accusers. It is mischief enough, if they can be drawn to a less dislike of ill; which now, by long acquaintance, is grown so familiar to their eyes, that they cannot think it so loathsome, as at the first view. The society of wilful idolaters will now down with them, not without ease: and good meanings begin to be allowed for the cloaks of gross superstition. From thence they grow to a favourable construction of the mis-opinions of the adverse part; and can complain of the wrongful aggravations of some contentious spirits: and, from thence, yet lower, to an indifferent conceit of some more politic positions and practices of the Romanists. Neither is there their rest. Hereupon ensues an allowance of some of their doctrines, that are more plausible, and less important; and, withal, a censure of us, that are gone too far from Rome. Now the marriage of es-

clesiastical persons begins to mislike them: the daily and frequent consignation with the cross is not to no purpose: the retired life of the religious, abandoning the world forsooth, savours of much mortification; and Confession gives no small ease and contentment to the soul. And, now, by degrees, Popery begins to be no ill religion. If there cannot be a false fire of mis-devotion kindled in them, it is enough if they can be cooled in their love of truth: which how commonly it falls out amongst us, I would rather experience should speak, than myself.

Some there are, that, by a spiritual Antiperistasis, have grown hotter in their zeal, by being encompassed with the outward cold of irreligion and error; who as they owe not this grace to themselves, so are they more for wonder than imitation. If Daniel found a guard in the lion's den, shall another put himself thither for shelter? And if Peter walked upon the pavement of the water, did the rest of the disciples step forth and follow him?

That valiant Champion of Christ, since we are fallen upon his name, who durst draw his sword upon a whole troop, after all his protestations of his inseparableness from his Master, was yet infected with the air of the High Priest's Hall: and, while he but warmed himself at that fire, cooled in his respect to his Saviour.

Although perhaps this contagion working, as it commonly doth, remissly, causeth not any sudden alteration in our Traveller; but, as we say of comets and eclipses, hath his effect when the cause is forgotten.

Neither is there any one more apparent ground of that lukewarm indifferency, which is fallen upon our times, than the ill use of our wanderings: for, our Travellers being the middle rank of men, and therefore either followers of the great or commanders of the meaner sort, cannot want convenience of diffusing this temper of ease unto both.

SECT. 15.

All this mischief is yet hid with a formal profession, so as every eye cannot find it: in others, it dares boldly break forth to an open revolt. How many in our memory, while, with Dinah, they have gone forth to gaze, have lost their spiritual chastity; and, therewith, both the Church and themselves! How many, like unto the brook Cedron, run from Jerusalem through the vale of Jehoshaphat, and end their course in the Dead Sea!

A popish writer of our nation *, as himself thought, not unlearned, complaining of the obstinacy of us heretics, despairs of prevailing, because he finds it to be long ago fore-prophesied of us in the Book of the Chronicles, *At illi Protestantes audire noluerunt* †. It is well that Protestants were yet heard of in the Old Tes-

* Robert Pointz, in his Preface to the Testimonies for the Real Presence.

† 2 Chron. xxiv. 19.

tament, as well as Jesuits; whose name one of their own by good hap hath found; Num. xxvi. 24: like as Erasmus found Friars in St. Paul's time, *inter falsos Fratres**.

But it were better, if this man's word were as true as it is idle. Some of ours have heard to their cost, whose loss joined with the grief of the Church, and dishonour of the Gospel, we have sufficiently lamented. How many have we known stricken with these asps, which have died sleeping!

And, in truth, whosoever shall consider this open freedom of the means of seducement, must needs wonder that we have lost no more; especially, if he be acquainted with those two main helps of our adversaries, importunity and plausibility. Never any Pharisee was so eager to make a proselyte, as our late factors of Rome.

And, if they be so hot set upon this service, as to compass sea and land to win one of us, shall we be so mad as to pass both their sea and land to cast ourselves into the mouth of danger? No man setteth foot upon their coast, which may not presently sing, with the Psalmist, *They come about me like bees.* It fares with them, as with those, which are infected with the pestilence: who, they say, are carried with an itching desire of tainting others. When they have all done, this they have gained, that, if Satan were not more busy and vehement than they, they could gain nothing. But, in the mean time, there is nothing wherein I wish we could emulate them, but in this heat of diligence and violent ambition of winning. Pyrrhus did not more envy the valour of those old Roman soldiers, which he read in their wounds and dead faces, than we do the busy audacity of these new. The world could not stand before us, if our truth might be but as hotly followed as their falsehood. Oh, that our God, whose cause we maintain, would enkindle our hearts with the fire of holy zeal, but so much as Satan hath inflamed theirs with the fire of fury and faction! Oh, that he would shake us out of this dull ease, and quicken our slack spirits unto his own work! *Arise O North, and come O South, and blow upon our garden, that the spices thereof may flow forth!*

These suiters will take no denial; but are ready, as the fashion was to do with rich matches, to carry away men's souls whether they will or no.

We see the proof of their importunity at home. No bulwark of laws, no bars of justice (though made of three trees) can keep our rebanished fugitives from returning, from intermeddling. How have their actions said, in the hearing of the world, that, since heaven will not hear them, they will try what hell can do!

And, if they dare be so busy in our own homes, where they would seem somewhat awed with the danger of justice, what, think we, will they not dare to do in their own territories, where they have not free scope only, but assistance, but encouragement? Never generation was so forward as the Jesuitical, for captation of wills amongst their own, or of souls amongst strangers. What State is

* Serar. in Joshuam lib. i. c. 2. q. 19. Getser contra Lernæum, cap. 1 et 2. *Verè ait quidam hæreticus Jesuitas in sacris literis reperiri.*

not haunted with these ill spirits? yea, what house? yea, what soul? Not a Prince's Council-Table, not a Lady's Chamber can be free from their shameless insinuations. It was not for nothing, that their great patron, Philip the Second, King of Spain, called them *Clericos negociadores;* and that Marcus Antonius Columna, General of the Navy to Pius Quintus in the battle of Lepanto, and Viceroy of Sicily, could say to Father Don Alonso, a famous Jesuit, affecting to be of the Council of his conscience, *Voi altri padri di Jhesu havete la mente al cielo, le mani al mondo, l'anima al diavolo.*

SECT. 16.

YET were there the less peril of their vehemence, if it were only rude and boisterous, as in some other sects; that so, as it is in cannon-shot, it might be more easily shunned than resisted: but here, the skill of doing mischief contends with the power. Their miszealous passions hide themselves in a pleasing sweetness; and they are more beholden to policy, than strength.

What gentleman of any note can cross our seas, whose name is not landed in their books beforehand, in prevention of his person?

Whom now arrived, if they find untractable through too much prejudice, they labour first to temper with the plausible conversation of some smooth Catholic of his own nation. The name of his country is warrant enough for his insinuation. Not a word yet may be spoken of religion; as if that were no part of the errand. So have we seen a hawk, cast off at a hernshaw, to look and fly a quite other way; and, after many careless and overly fetches, to tour up unto the prey intended. There is nothing, wherein this fair companion shall not apply himself to his welcome countryman. At last, when he hath possessed himself of the heart of his new acquaintance, and got himself the reputation of a sweet ingenuity and delightful sociableness, he finds opportunities to bestow some witty scoffs upon those parts of our religion, which lie most open to advantage.

And now it is time to invite him, after other rarities, to see the Monastery of our English Benedictines; or, if elsewhere, those English Colleges, which the devout beneficence of our well-meaning neighbours, with no other intention than some covetous farmers lay salt-cats in their dove-cotes, have bountifully erected. There, it is a wonder if our Traveller meet not with some one, that shall claim kindred or country of him in a more entire fashion. The Society welcomes him with more than ordinary courtesy: neither can he refuse, except he will be uncivil, to be their guest. He cannot mislike the love of his countrymen: he cannot fault their carriage.

And, now that they have mollified the stiffness of his prejudice, and with much tempering fitted him for their mould, he is a task meet for one of their best workmen; who, willingly undertaking it, hath learned to handle him so sweetly, as if he would have him think it a pleasure to be seduced. Do ye think this Doctor will be-

gin first with the infallibility of their Great Master; and persuade him that a necromancer, a heretic, an atheist, cannot err in Peter's Chair? or tell him, that he may buy off his sins as familiarly, as he may buy wares in the market? or teach him, that a man may and must both make and eat his God to his breakfast? This hard meat is for stronger maws. He knows how first to begin with the spoon; and to offer nothing to a weak stomach, but discourse of easy digestion. As, first, That a Catholic, so living and dying, by our confession, may be saved: That there is but one Church, as but one Christ; and that, out of this ark, there is no way but drowning: That this one Church is more likely to be found in all the world, than in a corner; in [illegible] age, than in the last century of years; in unity, than in divisio[illegible] And how [illegible] the glorious brag of the Roman Universality, [illegible]ueir inviolate [illegible]unity, their recorded successions, their har[illegible]us unity, [illegible]nfessed magnificence: That theirs is the moth[illegible]rch; as [illegible] of Christendom, so especially to the Engl[illegible]archy, the best form of government, beseems the [illegible] how unlikely it is, that Christ would leave his Spouse in the confusi[illegible]ma[illegible] heads, or of none: and, how that we are but a rag to[illegible]r coat: and, where was our religion before Luther lay with Bora? and, what miserable subdivisions are there in our Protestancy! and, what a gleaning are we to the harvest of Christendom; with infinite suggestions of this nature; able, as they are plausibly urged, to shake an ungrounded judgment: which if they have so far prevailed, as that the hearer will abide himself hood-winked with this vail of the Church, how easily shall time lead him into those hatefuller absurdities!

SECT. 17.

In all which proceeding, these impostors have a Double Advantage.

First, that they deliver the opinion of their Church with such mitigation and favour, as those, that care to please, not to inform: forming the voice of the Church to the liking of the hearer, not the judgment of the hearer to the voice of the Church.

Wherein it is not hard to observe, that Popery spoken and written are two things.

In discourse, nothing is more ordinary, than to disclaim some of their received positions, and to blanch others. It is the malice of an adversary, that mis-reports them. They do not hold, that images should be adored; that the wood of the cross should be worshipped, with the very same devotion, that is due to Christ himself; that the Church is the judge of God's writings; that Paul the Fifth cannot err; that a man may merit of his Maker, much less supererogate; that a mouse can run away with that, which either is or was God Almighty; that it is lawful to kill a heretical king; and all other those monsters of opinion, which their most classic authors have

both hatched and shamelessly thrust into the light of the world. They defy those ridiculous legends, which we father upon their Church: and how much do they scorn S. Francis's bird, or his wolf, or his wounds, or his apostles of Assize! Pope Joan was but a fancy. Never Pope was a heretic.

If now we cry out of impudence, and call their allowed writers to witness; lo, even they also are forged by us, and are taught to play booty on our side.

Thus resolved to outface all evidence, they make fair weather of their foulest opinions; and inveigh against nothing, so much as the spitefulness of our slanders.

It is not possible, that [illegible] stranger [illegible]ld be in love with the face of their Church, [illegible] might see [illegible] her own likeness; and, therefore, they have [illegible] maske[illegible] one part of it, and painted another: so as those [illegible] of her [illegible] which are ugly and offensive, shall not app[illegible] [illegible] [illegible]s. And, because books are dangerous blabs, [illegible] the generations to come, how strangely that face is [illegible] with age and art, therefore their tongues are c[illegible] [illegible] made to speak none but her own words.

Out of this licence, and hope to win, they can fit their dishes to every palate; and are so saucy, as to make the Church belie itself.

Hence it was, that a Spanish Father could teach *, That it is not of the necessity of faith, to believe that the present Pope is the Vicar of Christ, and the successor of Peter: that Hostius, the Jesuit, could say, That the Pope abused his keys, and the authority of the Church, in receiving Henry the Fourth: that another of his fellows, in a discourse with a French Bishop, could disparage the decision of his Holiness in comparison of a General Council: that Menas, the Reader of Divinity at Valladolid, following Salas the Jesuit, could affirm the lawfulness of the marriage of religious persons, upon a doubtful revelation: that more than one of that Order have dared to broach Confession by letters, against the Bull of Clement the Eighth.

And, if these men be not sparing of their contradictions to that Vice-God of theirs, whose vassals they are by peculiar profession, how much more boldly will they swim against the stream of any common opinion, that may concern the body of that head!

SECT. 18.

THEIR Second Advantage is, that they regard not with what untruths they make good their own assertions. It is all one, with what mortar or rubbish they build up a side.

* Exemplar. Epist. Scriptæ ad Dominum Paulinum, quondam datarium sub Clementis viii. beatæ memoriæ Pontificatu.

From hence flow the confident reports, both of their miracles to convince us, and their slanders to disgrace us.

Father Hayndius, a Jesuit of thirty-three years' standing, amongst fifty-two complaints, which, out of an honest remorse, he put up against his own Society, to their General Aquaviva, finds this not the least, that his fellows shamed not to seek the honour of their Order by cogging of miracles. What packets fly about daily of their Indian wonders! Even Cardinal Bellarmin can abide to come in as an avoucher of these cozenages; who dares aver, that his fellow Xavier had not only healed the deaf, dumb, and blind, but raised the dead: while his brother Acosta *, after many years spent in those parts, can pull him by the sleeve, and tell him in his ear, so loud that all the world may hear him, *Prodigia nulla producimus, neque verò est opus.* Of the same stamp are the daily-renewed miracles, revelations, visions, wherewith any man's ears must needs be beaten amongst them. Africk was, at the best, but barren of novelties, in comparison of Rome; and yet the world is incredulous, if it will not suffer itself to be gulled with these holy frauds.

And no fewer are those lewd calumniations, the stuff of all their invectives, whereby they labour to make us loathsome to the world: our persons, our doctrines are loaded with reproaches; neither matters it how just they are, but how spiteful. What other measure can be expected of us, when their best friends have thus, upon some private dislikes, smarted from them? Their own holy Fathers, Clement the Eighth, and Sixtus Quintus, and with them (the honour of the Jesuitical Order) Cardinal Tollet, can all shew bloody wales in their backs, from their lashes. Their late patron of famous memory, whose heart they well merited, and keep it (as their dear relique) enshrined in their La Flesche, was, after his death, in their pulpits proclaimed Tyrant and worse †: no marvel, then, if after the virulent declamations of our Gifford (their Gabriel), and the malicious suggestions of others of that viperous brood, we have much ado to persuade our neighbours, that we have any Churches, Baptism, Liturgy, Religion.

I appeal then to all eyes and ears, how easy it is for a man, that will take leave to himself of making what truths he lists, and defending them by what untruths he pleaseth, to lead a credulous heart whither he pleaseth.

SECT. 19.

But if the power of falsified reason prevail not, these desperate factors of Rome, as I have been informed, have learned, out of their acquaintance in the Court of the Prince of Darkness, to employ

* Lib. iv. de Salut. Ind. c. 12. &c. † Exemplar Epist. sup. cit.

stronger aid. On some of their hands, I fear, magical delusions and devilish incantations shall not want, rather than they will want a client.

Neither can this seem strange to any, that knows how familiarly the Roman Church professes the solemn practice of conjuration; in such a fashion, as it doth more than trouble the best Casuists, to set down a perfect difference betwixt their sacred magic and the diabolical.

From hence, perhaps, have proceeded those miraculous apparitions, if at the least they were any other but fancy or fraud, wherewith some of our death-sick gentlemen amongst them have been frighted into Catholics.

A famous Divine of France, second to none for learning or fidelity, told me this one, amongst other instances, of his own experience, which he yet lives to justify. A Gentleman of the Religion, whose wife was popishly devoted, lying upon the bed of his sickness, in expectation of death, sends for this Divine, his pastor. The sick man's wife sends for a Jesuit. Both meet at the bed's side: each persuades him to his own part: both plead for their religion at this bar, before these judges: after two hours' disputation, not only the gentleman was cheerfully confirmed in that judgment, which he had embraced; but his wife also, out of the evidence of truth, began to incline to him, and it. The Jesuit departed, discontent; yet, within some few hours after, returning, when the coast was clearer, entreats some private conference with the gentlewoman: with whom walking in her garden, he did vehemently expostulate; mixing, therewithal, his strongest persuasions. At last, to shut up his discourse, he importuned her, with many obsecrations, that she would vouchsafe to receive from his hands a little box which he there offered her, and for his sake wear it about her continually: she condescended: no sooner had she taken it, than she fell to so great a detestation of her husband, that she could by no means be drawn into his presence; and, within two days after, in this estate she died. An act more worthy the sword of justice, than the pen of an adversary.

These courses are as secret as wicked. Not daring therefore peremptorily to accuse, I would rather leave these practices to further enquiry. Sure I am, that by their tongues Satan labours to enchant the world, and hath strongly deluded too many souls. And are we weary of ours, that we dare tempt God, and offer ourselves as challengers to this spiritual danger?

The Jesuits, amongst much change of houses, have two famous for the accordance of their names: one called "The Bow," at Nola; the other, "The Arrow," La Flesche, in France: though this latter were more worthy of the name of a whole quiver, containing not fewer than eight hundred shafts of all sizes. Their Apostate Ferrier, if I shall not honour him too much, played upon them in this distich:

Arcum Nola dedit, dedit illis alma Sagittam
Gallia: quis funem, quem meruere, dabit?

"Nola the Bow, and France the Shaft did bring:
But who shall help them to a hempen string?"

This provision is for the care of Christian Princes: but, in the mean time, what madness is it in us, not only to give aim to these roving flights, but to offer ourselves to be their standing butt, that they may take their full aim and hit us level at pleasure!

Do we not hear some of their own Fellow-Catholics, in the midst of their awfullest senate, the Parliament of Paris, pleading vehemently against these factious spirits; and crying out passionately of that danger, which will follow upon their admission, both of lewd manners and false doctrine *? and do we, in greater opposition, fear neither; and especially from English Jesuits?

Some countries yield more venemous vipers than others: ours, the worst. I would it were not too easy to observe, that, as our English Papists are commonly most Jesuitish, so our English Jesuits are more furious than their fellows. Even those of the hottest climates cannot match them in fiery dispositions. And do we put ourselves out of our comfortable sunshine, into the midst of the flame of these noted incendiaries? Do we take pleasure to make them rich with the spoil of our souls? And, because they will not come fast enough to fetch these booties, do we go to carry them unto their pillage?

SECT. 20.

THE danger is in the men, more than in their cause: and if this great Courtizan of the World had not so cunning panders, I should wonder how she should get any but foolish customers.

The Searcher of all Hearts, before whose tribunal I shall once come to give an account of this "Censure," knows that I speak it not maliciously. Him I call to witness, that I could not find any true life of religion amongst those, that would be Catholics. I meddle not with the errors of speculations, or school points; wherein their judgment palpably offendeth: I speak of the lively practice of piety.

What have they amongst them, but a very outside of Christianity, a mere formality of devotion?

Look into their Churches: there, their poor ignorant Laity hope to present their best services to God: and yet, alas! they say, they know not what: they hear, they know not what: they do, they know not what: returning empty of all hearty edification, and only full of confused intentions; and are taught to think this sacrifice of fools meritorious.

* *At etiam num non animadvertimus, quòd, Latini sermonis obtentu, impurissimè Gallicæ juventutis mores ingenuos fœdant: bonarum literarum prætextu pessimas edocent artes: dum ingenia excolunt animas perdunt: &c.* Oratio ad Curiam Parlamenti super Henrici Magni parricidali nece.

Look upon their Chemarim, the sacred actors in this religious scene: what shall you see, but idle apishness in their solemnest work, and either mockery or slumbering?

Look into their religious houses: what shall you see, but a trade of careless and lazy holiness? hours observed, because they must, not because they would. What do they, but lull piety asleep, with their heartless and sleepy Vespers?

Look into the private closets of their devout ignorants: what difference shall you see betwixt the image and the suppliant? If they can hear their beads knack upon each other, they are not bid to care for hearing their prayers reflect upon heaven. Shortly, in all that belongs to God, the work done sufficeth; yea, meriteth: and what need the heart be wrought upon for a task of the hand?

Look into the melancholic cells of some austere recluses: there you may find, perhaps, a haircloth, or a whip, or a hurdle; but shew me true mortification, the power of spiritual renovation of the soul. How should that be found there, when as that saving faith, which is the only purger of the heart, is barred out as presumptuous; and no guest of that kind allowed, but the same which is common to devils? What Papist in all Christendom hath ever been heard to pray daily with his family, or to sing but a Psalm at home?

Look into the universal course of the Catholic life: there shall you find the Decalogue professedly broken; besides the ordinary practice of idolatry, and frequence of oaths. Who ever saw God's day duly kept in any city, village, household, under the Jurisdiction of Rome? Every obscure Holy-Day takes the wall of it, and thrusts it into the channel. Who sees not obedience to authority so slighted, that it stands only to the mercy of human dispensation? And, in the rest of God's Laws, who sees not how foul sins pass for venial? and how easily venial sins pass their satisfaction: for which a cross, or a drop of holy water is sufficient amends? Who sees not how no place can be left for truth, where there is full room given to equivocation?

All this, though it be harsh to the conscionable man, yet is no less pleasing to the carnal. The way of outward fashionableness in religion, and inward liberty of heart, cannot but seem fair to nature; and especially when it hath so powerful angariation. It is a wonder, if but one half of Christendom be thus won to walk in it. Those, which are either ungrounded in the principles of religion, or unconscionable in the practice, are fit to travel in these miserable errors: *But, though Israel play the harlot, yet let not Judah sin. Come ye not to Gilgal, neither go ye up to Bethaven.*

SECT. 21.

FROM the danger of Corruption in Judgment, let us turn our eyes to the DEPRAVATION OF MANNERS, which not seldom goes before.

Apples therefore fall from the tree, because they be worm-eaten: they are not worm-eaten, because they fall: and, as usually follows, Satan, like the raven, first seizes upon the eye of understanding, and then preys freely upon the other carcase.

We may be bad enough at home: certainly, we are the worse for our neighbours. Old Rome was not more jealous of the Grecian and African manners, than we have reason to be of the Roman. It were well, if we knew our own fashions; better, if we could keep them.

What mischief have we amongst us, that we have not borrowed?

To begin at our skin: who knows not whence we had the variety of our vain disguises? as if we had not wit enough to be foolish, unless we were taught it. These dresses, being constant in their mutability, shew us our masters. What is it, that we have not learned of our neighbours, save only to be proud good-cheap? Whom would it not vex, to see how that other sex hath learned to make anticks and monsters of themselves? Whence came their hips to the shoulders, and their breasts to the navel; but the one from some ill-shaped dames of France, the other from the worse-minded courtezans of Italy? Whence else learned they to daub these mud-walls with apothecary's mortar; and those high washes, which are so cunningly licked on, that the wet napkin of Phryne should be deceived? Whence the frizzled and powdered bushes of their borrowed excrement? as if they were ashamed of the head of God's making, and proud of the tire-woman's? Where learned we that devilish art and practice of duel, wherein men seek honour in blood, and are taught the ambition of being glorious butchers of men? Where had we that luxurious delicacy in our feasts; in which the nose is no less pleased, than the palate; and the eye, no less than either? wherein the piles of dishes make barricadoes against the appetite; and, with a pleasing encumbrance, trouble a hungry guest? Where, those forms of ceremonious quaffing, in which men have learned to make gods of others, and beasts of themselves; and lose their reason, while they pretend to do reason? Where, the lawlessness (mis-called freedom) of a wild tongue, that runs with reins in the neck, through the bed-chambers of princes, their closets, their council-tables, and spares not the very cabinet of their breasts; much less can be barred out of the most retired secrecy of inferior greatness? Where, the change of noble attendance and hospitality, into four wheels and some few butterflies? Where, the art of dishonesty in practical Machiavelism, in false equivocations? Where, the slight account of that filthiness, which is but condemned as venial, and tolerated as not unnecessary? Where, the skill of civil and honourable hypocrisy, in those formal compliments, which do neither expect belief from others, nor carry any from ourselves? Where, that unnatural villainy, which, though it were burnt with fire and brimstone from heaven, and the ashes of it drowned in the Dead Sea, yet hath made shift to revive, and calls for new vengeance

upon the actors? Where, that close atheism, which secretly laughs God in the face, and thinks it weakness to believe, wisdom to profess any religion? Where, the bloody and tragical science of king-killing; the new divinity of disobedience and rebellion? with too many other evils, wherewith foreign conversation hath endangered the infection of our peace?

Lo here, dear Countrymen, the fruit of your idle gaddings. Better, perhaps, might be had: but he was never acquainted at home, that knows not our nature to be like unto fire, which, if there be any infection in the room, draws it straight to itself; or like unto jet, which omitting all precious objects, gathers up straws and dust.

Islanders have been ever in an ill name. Wherefore? save only for the confluence of foreigners, which never come without the freight of their national wickedness? The experience whereof hath moved some witty nations, both ancient and present, to shut themselves up within their own bounds; and to bar the intercourse of strangers, as those, that thought best to content themselves with their own faults.

A corrupt disposition, out of a natural fertility, can both get and conceive evil alone; but, if it be seconded by examples, by precepts, by encouragements, the ocean itself hath not so much spawn as it: in all which regards, he hath escaped well, that returns but what he carried; but he is worthy of memory, that returns either more good, or less evil. Some have come home perhaps more sparing; others, more subtle; others, more outwardly courteous; others, more capricious; some, more tongue-free; few, ever better. And, if themselves be not sensible of their alterations, yet their Country and the Church of God feels and rues them.

SECT. 22.

LET me, therefore, have leave to shut up this Discourse with a Double Suit, one to our Gentry, the other to Supreme Authority; both which shall come from the bottom of a heart unfeignedly sacrificed to the common good: neither speak I words, but my very soul unto both.

To the FORMER my suit is, that they would be happy at home. God hath given us a world of our own, wherein there is nothing wanting to earthly contentment. Whither go ye then, worthy Countrymen, or what seek ye? Here grows that wealth, which ye go but to spend abroad. Here is that sweet peace, which the rest of the world admires and envies. Here is that gracious and well-tempered government, which no nation under heaven may dare once offer to parallel. Here all liberal arts reign and triumph: and, for pleasure, either our earth or our sea yields us all those dainties, which their native regions enjoy but single. Lastly, here heaven

stands open, which to many other parts is barred on the outside with ignorance or misbelief.

And, shall our wantonness contemn all this bounty of God; and carry us to seek that, which we shall find no where but behind us, but within us? Shall the affection of some frivolous toys draw us away from the fruition of those solid comforts, which are offered us within our own doors?

How many of ours, whom their just offence hath cast out of the bosom of their country, compare their exile with death; and can scarce abide to bid that breath welcome, which they are forced to draw in a foreign air; and, though freedom of conscience entertain them never so liberally abroad, yet resolve either to live or die at home! And do we suffer our folly to banish us from those contentments, which they are glad to redeem with the hazard of their blood?

Are we so little in our own books, that we can be content to purchase outlandish superfluities, with the miscarriage of our souls, with the danger of miscarriage, with the likelihood of danger? Are we so foolish, that, while we may sweetly enjoy the settled estate of our primogeniture, we will needs bring upon ourselves the curse of Ruben, to run abroad like water; whose quality it is, not easily to be kept within the proper bounds? yea, the curse of Cain, to put ourselves from the side of Eden, into the land of Nod, that is, of demigration?

None of the least imprecations, which David makes against God's enemies, is, *Make them like unto a wheel, O Lord.* Motion is ever accompanied with unquietness, and both argues and causes imperfection: whereas the happy estate of heaven is described by rest; whose glorious spheres, in the mean time, do so perpetually move, that they are never removed from their places.

It is not the least part either of wisdom or happiness, to know when we are well. Shall we not be shamelessly unthankful, if we cannot sing the note of that great Chorister of God, *My lot is fallen to me in a good ground?* Hath not the munificence of God made this island as it were an abridgment of his whole earth; in which he hath contrived, though in a less letter, all the main and material commodities of the greater world: and do we make a prison, where God meant a paradise?

Enjoy, therefore, happy Countrymen, enjoy freely God and yourselves. Enrich yourselves with your own mines. Improve those blessed opportunities, which God hath given you, to your mutual advantage; and care not to be like any, but yourselves.

SECT. 23.

And if at any time, these unworthy papers may fall betwixt the hands of my SOVEREIGN MASTER, or any of his grave and honourable

MINISTERS OF STATE, let the meanness of so weak and obscure solicitors presume to commend this matter to their deepest consideration; and, out of an honest zeal of the common safety, sue to them for a more strict restraint of that dangerous liberty, whereof too many are bold to carve to themselves.

Who can be ignorant of those wise and wholesome laws, which are enacted already to this purpose? or of those careful and just cautions, wherewith the licences of travel are ever limited? But what are we the better for God's own laws, without execution? Or what are limits unto the lawless? Good laws are the hedges of the commonwealth: just dispensations are as gates or stiles in the hedge. If every straggler may, at pleasure, cast open a gap in this fence of the State, what are we the better for this quickset, than if we lay open to the common?

Who sees not how familiarly our young recusants, immediately upon their disclosing, are sent over for their full hatching and making? Italy, Spain, Artois, and now of late France itself provides nests, and perches, and mews for these birds, with the same confidence, wherewith we breed our own at home; which when they are once well acquainted with the Roman lure, are sent back again fit for the prey.

And, as for those of our own feather, whereas the liberty of their travel is bounded chiefly with this double charge: one, that they have no conversation or conference with Jesuits, or other dangerous persons; the other, that they pass not into the dominions of the King's enemies: both these are so commonly neglected, as if they were intended only for a verbal formality; yea, as if the prohibition meant to teach men, what they should do. Every of our novices hath learned to make no difference of men; and dare breathe in the poisonous air of Italy itself, and touch the very pommel of the chair of pestilence.

It is this licentious freedom, which we mis-call Open-Hearted Ingenuity, that undoes us. Do we not see the wary closeness of our adversaries, which will not so much as abide one of our books (a mute solicitor) to harbour in any of their coasts? How many of the Italian or Spanish Nobles have we known allowed to venture their education in our Courts or Universities? Do they lie thus at the lock, and do we open our breast, and display our arms, and bid an enemy strike where he list?

Since then we have no more wit or care, than to be willingly guilty of our own shame, oh that the hands of Supreme Authority would be pleased to lock us within our own doors, and to keep the keys at their own girdle!

And, to speak truth, to what purpose are those strait and capital inhibitions of the return of our factious fugitives into this kingdom, if, while the wicket is shut upon them, that they should not come to us, the postern be open to us, that we may go to them?

As all intercourse is perilous, so that is most, which is by our own provocation. Here yet they dare but lurk in secret, and take only

some sudden snatches at a weak prey; like unto evening wolves, that never walk forth but under the cloak of the night: but, in their own territories, they can shew the sun their spoils, and think this act worthy of garlands and trophies. Here, we have mastiffs to secure our flocks: there, the prey goes straggling alone to the mouth of their dens, without protection, without assistance, and offers to be devoured.

Ye, whom the choice of God hath made the great shepherds of his people, whose charge it is to feed them by government, suffer not their simplicity to betray their lives unto the fangs of these cruel beasts: but chase them home rather, from the wilful search of their own perdition; and shut them up together in your strong and spacious folds, that they may be at once safe, and ye glorious!

SECT. 24.

LASTLY, for those, whom necessary occasions draw forth of their own coasts, that we may have done with those which like foolish Papists go on pilgrimage to see another block better dressed than that at home, let me say to them, as Simeon that prophetical monk said to the pillars which he whipped before the earthquake, "Stand fast, for ye shall be shaken." And, therefore, as the crane, when she is to fly against a high wind, doth balance herself with stones in her bill, that she may cut the air with more steadiness; so let them carefully fore-instruct and poise themselves with the sound knowledge of the principles of religion, that they may not be carried about with every wind of doctrine. Whereto if they add but those lessons, which they are taught by the State in their letters of passage, there may be hope they shall bring back the same souls they carried. It was at least an inclination to a fall, that Eve took boldness to hold chat with the Serpent.

And, as subtle lawyers desire no more advantage in the quarrel, which they would pick at conveyances, than many words; so neither do our adversaries. While our ears are open and our tongues free, they will hope well of our very denials. Error is crafty; and, out of the power of his rhetorical insinuations, ofttimes carries away probability from truth. I remember in that famous embassy of the three philosophers, which Athens sent to Rome, Critolaus, Diogenes, and Carneades, there falling out many occasions of discourse, wise Cato persuaded the Senate to a speedy dismission of those, otherwise welcome guests: "Because," said he, "while Carneades disputes, scarce any man can discern which is the truth." There is more danger of these spiritual sophisters, by how much the business is more important, and their subtlety greater. Let our passenger, therefore, as that wise Grecian served his fellows, stop up his ears with wax against these Syrens.

Our Saviour would not give Satan audience, even while he spake

true; because he knew that truth was but to countenance error. There is ever true corn strewed under a pitfall: those ears are full and weighty, which we dress with lime to deceive the poor birds in a snow: no fisher lets down an empty hook, but cloathed with a proper and pleasing bait. These impostors have no other errand but deceit. If he love himself, let him be afraid of their favours; and think their frowns safer than their smiles.

And if, at any time, as no fly is more importunate, they thrust themselves into his conversation, let him, as those which must necessarily pass by a carrion in the way, hold his breath, and hasten to be out of their air. And, if they yet follow him in his flight, let him turn back to them with the angel's farewell, *Increpet te Dominus.*

SOME FEW OF

DAVID'S PSALMS

METAPHRASED,

FOR

A TASTE OF THE REST.

BY JOSEPH HALL.

TO MY LOVING AND LEARNED COUSIN,

MR. SAMUEL BURTON,

ARCHDEACON OF GLOUCESTER.

INDEED, my Poetry was long since out of date, and yielded her place to graver studies: but whose vein would it not revive, to look into those Heavenly Songs? I were not worthy to be a Divine, if it should repent me to be a Poet with David, after I shall have aged in the Pulpit.

This work is holy and strict, and abides not any youthful or heathenish liberty; but requires hands free from profaneness, looseness, affection. It is a service to God and the Church, by so much more carefully to be regarded, as it is more common. For, who is there, that will not challenge a part in this labour? and that shall not find himself much more affected with holy measure rightly composed?

Wherefore, I have oft wondered, how it could be offensive to our adversaries, that these divine ditties, which the Spirit of God wrote in verse, should be sung in verse; and that a Hebrew Poem should be made English. For, if this kind of composition had been unfit, God would never have made choice of numbers, wherein to express himself.

Yea, who knows not, that some other Scriptures, which the Spirit hath indited in prose, have yet been happily and with good allowance put into strict numbers? If histories tell us of a wanton poet of old, which lost his eyes while he went about to turn Moses into verse; yet every student knows, with what good success and commendation, Nonnus hath turned John's Gospel into Greek Heroics. And Appollinarius, that learned Syrian, matched with Basil and Gregory (who lived in his time) in the terms of this equality, that Basil's speech was σαθερώτερος, *but Appollinarius's* αδροτερος, *wrote, as Suidas reports, all the Hebrew Scripture in Heroics; as Sozomen, somewhat more restraincdly, all the Archaiology of the Jews, till Saul's government, in twenty-four parts; or, as Socrates, yet more particularly, all Moses in Heroics, and all the other histories in divers metres: but, however his other labours lie hid, his Metaphrase of the Psalms is still in our hands, with the applause of all the learned: besides the labours of their own Flaminius and Arias Montanus, to seek for no more, which have worthily bestowed themselves in this subject.*

Neither do I see how it can be offensive to our friends, that we should desire our English Metaphrase bettered. I say nothing to the disgrace of that we have: I know how glad our adversaries are of all such advantages; which they are ready enough to find out without me, ever reproachfully upbraiding us with these defects. But, since our whole translation is now universally revised, what inconvenience or shew of innovation can it bear, that the verse should accompany the prose? especially since it is well known, how rude and homely our English Poesy was in those times, compared with the present; wherein, if ever, it seeth her full perfection.

I have been solicited by some reverend friends to undertake this task; as that, which seemed well to accord with the former exercises of my youth, and my present profession. The difficulties I found many; the work, long and great: yet not more painful than beneficial to God's Church: whereto as I dare not profess any sufficiency; so I will not deny my readiness and utmost endeavour, if I shall be employed by Authority.

Wherefore, in this part, I do humbly submit myself to the grave censures of them, whose wisdom manageth these common affairs of the Church; and am ready either to stand still or proceed, as I shall see their Cloud or Fire go before or behind me. Only, howsoever, I shall, for my true affection to the Church, wish it done by better workmen: wherein, as you approve, so further my bold, but not unprofitable motion, and commend it unto greater ears; as I do you to the Greatest.

Your loving Kinsman,

Non-such,
July 3.

JOSEPH HALL.

SOME FEW OF

DAVID'S PSALMS METAPHRASED.

PSALM I.

IN THE TUNE OF THE CXLVIIIth PSALM,

"*Give laud unto the Lord.*"

WHO hath not walkt astray,
In wicked men's advice,
Nor stood in sinners' way;
Nor in their companies
That scorners are,
As their fit mate,
In scoffing chaire,
Hath ever sate:

2 But in thy lawes divine,
O Lord, sets his delight,
And in those lawes of thine
Studies all day and night:
Oh, how that man
Thrice blessed is!
And sure shall gaine
Eternall blisse.

3 He shall be like the tree
Set by the water-springs,
Which, when his seasons be,
Most pleasant fruit forth brings,
Whose boughs so greene
Shall never fade,
But covered beene
With comely shade.

So, to this happy wight,
All his designes shall thrive:
4 Whereas the man unright,
As chaffe, which windes doe drive,
With every blast
Is tost on hie,
Nor can at last
In safety lie.

5 Wherefore, in that sad doome,
They dare not rise from dust:
Nor shall no sinner come,
To glory of the just.
For, God will grace
The just man's way;
While sinners' race
Runs to decay.

PSALM II.

IN THE TUNE OF THE CXXVth PSALM,

"*Those, that do put their confidence.*"

WHY do the Gentiles tumults make,
And nations all conspire in vaine,
2 And earthly princes counsell take
Against their God; against the raigne
Of his deare Christ? let us, they saine,
3 Breake all their bonds: and from us shake
Their thraldome, yoke, and servile chaine.
4 Whiles thus, alas! they fondly spake,
He, that aloft rides on the skies,
Laughs all their lewd device to scorne;
5 And, when his wrathfull rage shall rise,
With plagues shall make them all forlorne;
And, in his fury, thus replies:
6 But I, my King with sacred horne
Anointing, shall, in princely guise,
His head with royall crowne adorne.
Upon my Sion's holy mount
His empire's glorious seat shall be.
And I, thus rais'd, shall farre recount
The tenour of his true decree.
7 My Sonne thou art, said God; I thee
Begat this day, by due account:
Thy scepter, doe but aske of me,
All earthly kingdomes shall surmount.
8 All nations to thy rightful sway,
I will subject from furthest end
9 Of all the world; and thou shalt bray
Those stubborne foes, that will not bend,
With iron mace, like potters' clay,
10 In peeces small: ye kings attend;
And yee, whom others wont obey,
Learne wisdome, and at last amend.

11 See ye serve God, with greater dread
Than others you: and, in your feare,
Rejoyce the while; and, lowly spread,
12 Doe homage to his Sonne so deare:
Lest he be wroth, and doe you dead
13 Amids your way, If kindled
His wrath shall be: O blessed those,
That doe on him their trust repose.

PSALM III.

AS THE CXIIIth PSALM,

"*Ye children, which &c.*"

AH, Lord! how many be my foes!
How many are against me rose,
2 That to my grieved soule have sed,
Tush, God shall him no succour yeeld;
3 Whiles thou, Lord, art my praise, my shield,
And dost advance my carefull head!

4 Loud with my voice to God I cry'd:
His grace unto my sute reply'd,
From out his holy hill.
5 I laid me downe, slept, rose againe:
For thou, O Lord, dost me sustaine,
And sav'st my soule from feared ill.

6 Not if ten thousand armed foes
My naked side should round enclose,
Would I be thereof ought a-dread.
Up, Lord, and shield me from disgrace:
7 For thou hast broke my foe-men's face,
And all the wicked's teeth hast shed.

8 From thee, O God, is safe defence;
Do thou thy free beneficence
Upon thy people largely spread.

PSALM IV.

AS THE TEN COMMANDMENTS,

"*Attend my people.*"

THOU witnesse of my truth sincere,
My God, unto my poore request
Vouchsafe to lend thy gracious eare:
Thou hast my soule from thrall releast.

2 Favour me still, and daigne to heare
Mine humble sute. O wretched wights,
3 How long will ye mine honour deare
Turne into shame through your despights?
Still will ye love what thing is vaine,
4 And seeke false hopes? know then at last,
That God hath chose, and will maintaine
His favourite, whom ye disgrac't.
God will regard my instant mone.
5 Oh! tremble then, and cease offending;
And, on your silent bed alone,
Talke with your hearts, your wayes amending
6 Offer the truest sacrifice
Of broken hearts; on God besetting
7 Your onely trust. The most devise
The wayes of worldly treasure getting:
But thou, O Lord, lift up to me
The light of that sweet looke of thine;
8 So shall my soule more gladsome be,
Than theirs with all their corne and wine.
9 So I in peace shall lay me downe,
And on my bed take quiet sleepe;
Whiles thou, O Lord, shalt me alone
From dangers all securely keepe.

PSALM V.

IN THE TUNE OF THE CXXIVth PSALM,

"*Now Israel may say, &c.*"

Bow downe thine eare,
Lord, to these words of mine,
And well regard
The secret plaints I make.
2 My King, my God,
To thee I doe betake
My sad estate:
Oh, doe thine eare incline
To these loud cries,
That to thee powred bin.
3 At early morne
Thou shalt my voice attend:
For, at day break,
I will myselfe addresse
Thee to implore,
And wait for due redresse.

4 Thou dost not, Lord,
Delight in wickednesse;
Nor to bad men
Wilt thy protection lend.

5 The boasters proud
Cannot before thee stay:
Thou hat'st all those,
That are to sin devoted:
6 The lying lips,
And who with blood are spotted,
Thou doest abhorre,
And wilt for ever slay:
7 But I unto
Thy house shall take the way:

And, through thy grace
Abundant, shall adore,
With humble feare,
Within thy holy place.
8 Oh! leade me, Lord,
Within thy righteous trace:
Even for their sakes
That malice me so sore,
Make smooth thy paths
My dimmer eyes before.

9 Within their mouth
No truth is ever found:
Pure mischiefe is
Their heart: a gaping tombe
10 Is their wide throat;
And yet their tongues still sound,
11 With smoothing words.
O Lord, give them their doome,
And let them fall
In those their plots profound.
In their excesse
Of mischiefe, them destroy,

12 That rebels are;
So those, that to thee flye,
Shall all rejoyce
And sing eternally:
13 And whom thou dost
Protect, and who love thee
And thy deere name,
In thee shall ever joy;
Since thou with blisse
The righteous dost reward,
And with thy grace,
As with a shield him guard.

PSALM VI.

AS THE Lth PSALM,

"*The mighty God, &c.*"

LET me not, Lord,
Be in thy wrath reproved:
Oh! scourge me not
When thy fierce wrath is moved.
2. Pity me, Lord,
That doe with languor pine:
Heale me, whose bones
With paine dissolved bin;
3 Whose weary soule
Is vexed above measure.
O Lord; how long
Shall I bide thy displeasure?
4 Turne thee, O Lord,
Rescue my soule distrest;
4 And save me of thy grace.
'Mongst those that rest
In silent death,
Can none remember thee;
And in the grave
How shouldst thou praised be?
6 Weary with sighs
All night I caus'd my bed
To swim: with teares,
My couch I watered.
7 Deepe sorrow hath
Consum'd my dimmed eyne,
Sunk in with griefe
At these lewd foes of mine:
8 But now hence, hence,
Vaine plotters of mine ill:
The Lord hath heard
My lamentations shrill:
9 God heard my suit,
And still attends the same:
10 Blush now, my foes,
And flye with sudden shame.

PSALM VII.

AS THE CXIIth PSALM,

" The man is blest that God, &c."

On thee, O Lord my God, relies
My onely trust: from bloudy spight
Of all my raging enemies
Oh! let thy mercy me acquite.
2 Lest they, like greedy lyons, rend
My soule, while none shall it defend.
3 O Lord, if I this thing have wrought,
If in my hands be found such ill;
4 If I with mischiefe ever sought
To pay good turnes, or did not still
Doe good unto my causlesse foe,
That thirsted for my overthrow;
5 Then, let my foe in eager chase,
O'ertake my soule, and proudly tread
My life below, and with disgrace
In dust lay downe mine honour dead.
6 Rise up in rage, O Lord, eft soone
Advance thine arme against my fo'ne;
And wake for me, till thou fulfill
7 My promis'd right: so shall glad throngs
Of people flocke unto thy hill.
For their sakes then revenge my wrongs,
8 And rouse thyselfe. Thy judgements be
O'er all the world: Lord, judge thou me.
As truth and honest innocence
Thou find'st in me, Lord, judge thou me:
9 Settle the just with sure defence:
Let me the wicked's malice see
10 Brought to an end. For thy just eye
Doth heart and inward reines descry:
11 My safety stands in God, who shields
The sound in heart: whose doome, each day,
12 To just men and contemners yeelds
13 Their due. Except he change his way,
His sword is whet, to blood intended.
His murdering bow is ready bended.
14 Weapons of death he hath addrest
And arrowes keene to pierce my foe,
15 Who late bred mischiefe in his breast;
But, when he doth on travell goe,

16 Brings forth a lye; deep pits doth delve,
And fall into his pits himselve.

17 Back to his owne head shall rebound
His plotted mischiefe; and his wrongs
18 His crowne shall craze: But I shall sound
Jehovah's praise with thankfull songs,
And will his glorious name expresse,
And tell of all his righteousnesse.

PSALM VIII.

AS THE CXIIIth PSALM.

"*Ye children which, &c.*"

How noble is thy mighty Name,
O Lord, o'er all the world's wide frame,
Whose glory is advanc'd on high
Above the rowling heavens' rack!
2 How for the gracelesse scorner's sake,
To still th' avenging enemy,
Hast thou thy tender infants' tongue,
The praise of thy great name made strong,
While they hang sucking on the brest!
3 But, when I see the heavens bright,
The moone and glittering stars of night,
By thine almighty hand addrest,
4 Oh! what is man, poore silly man,
That thou so mind'st him, and dost daine
To looke at his unworthy seed!
5 Thou hast him set not much beneath
Thine angels bright; and, with a wreath
Of glory, hast adorn'd his head.
6 Thou hast him made high soveraigne
7 Of all thy workes, and stretch'd his raigne
Unto the heards and beasts untame,
8 To fowles, and to the scaly traine,
That glideth through the watry maine.
9 How noble each-where is thy Name.

PSALM IX.

TO THE TUNE OF THAT KNOWN SONG BEGINNING,

"*Preserve us, Lord.*"

THEE, and thy wondrous deeds, O God,
With all my soule I sound abroad:

2 My joy, my triumph is in thee.
Of thy dread Name my song shall be,
3 O highest God : since put to flight,
And fal'ne and vanish't at thy sight
4 Are all my foes ; for thou hast past
Just sentence on my cause at last ;
And, sitting on thy throne above,
A rightful Judge thyselfe dost prove :
5 The troups profane thy checks have stroid,
And made their name for ever void.
6 Where's now, my foes, your threat'ned wrack ?
So well you did our cities sack,
And bring to dust ; while that ye say,
Their name shall dye as well as they !
7 Loe, in the eternall state God sits,
And his high throne to justice fits :
8 Whose righteous hand the world shal weeld,
And to all folke just doome shall yeeld.
9 The poore from high find his releefe ;
The poore in needfull times of griefe :
10 Who knows thee, Lord, to thee shall cleave,
That never dost thy clients leave.
11 Oh ! sing the God that doth abide,
On Sion Mount ; and blazon wide
12 His worthy deeds. For he pursues
The guiltlesse blood with vengeance due :
He minds their cause, nor can passe o'er
Sad clamours of the wronged poore.
13 Oh ! mercy, Lord : thou, that do'st save
My soule from gates of death and grave :
Oh ! see the wrong my foes have done :
14 That I thy praise, to all that gone
Through daughter Sion's beauteous gate,
With thankfull songs may loud relate ;
And may rejoyce in thy safe aid.
15 Behold, the Gentiles while they made
A deadly pit my soule to drowne,
Into their pit are sunken downe :
In that close snare they hid for me,
Loe, their owne feet entangled be.
16 By this just doome the Lord is knowne,
That th' ill are punish't with their owne.
17 Downe shall the wicked backward fall
To deepest hell, and nations all
18 That God forget ; nor shall the poore
Forgotten be for evermore.

The constant hope of soules opprest
19 Shall not aye dye. Rise from thy rest,
O Lord. Let not men base and rude
Prevaile: judge thou the multitude
20 Of lawlesse Pagans: strike pale feare
Into those brests, that stubborne were:
And let the Gentiles feele and find,
They beene but men of mortall kind.

PSALM X.

AS THE LIST PSALM,

"O God, consider."

WHY stand'st thou, Lord, aloofe so long,
And hid'st thee in due times of need,
2 While lewd men proudly offer wrong
Unto the poore? In their owne deed
And their device, let them be caught.
3 For, loe, the wicked braves and boasts,
In his vile and outragious thought;
And blesseth him, that ravines most.

4 On God he dares insult: his pride
Scornes to enquire of powers above;
But his stout thoughts have still deni'd
5 There is a God. His wayes yet prove
Aye prosperous: thy judgements hye
Doe farre surmount his dimmer sight.
6 Therefore doth he all foes defie:
His heart saith, I shall stand in spight,

Nor ever move; nor danger 'bide.
7 His mouth is fill'd with curses foule,
And with close fraud: his tongue doth hide
8 Mischiefe and ill: he seekes the soule
Of harmelesse men, in secret wait;
And, in the corners of the street,
Doth shed their blood: with scorne and hate,
His eyes upon the poore are set.

9 As some fell lion in his den,
He closely lurks, the poore to spoyle:
He spoiles the poore and helplesse men,
When once he snares them in his toyle.
10 He crowcheth low in cunning wile,
And bowes his brest; whereon whole throngs
Of poore, whom his faire shewes beguile,
Fall to be subject to his wrongs.

11 God hath forgot, in soule he sayes:
He hides his face to never see.
12 Lord God, arise, thy hand up-raise:
Let not thy poore forgotten be.
13 Shall these insulting wretches scorne
Their God; and say, thou wilt not care?
14 Thou see'st (for all thou hast forborne)
Thou see'st what all their mischiefes are;

That to thy hand of vengeance just
Thou maist them take: the poore distressed
Relye on thee with constant trust,
The helpe of orphans and oppressed.
15 Oh! breake the wickeds' arme of might,
And search out all their cursed traines,
And let them vanish out of sight.
16 The Lord, as King, for ever reignes.

From forth his coasts, the heathen sect
17 Are rooted quite: thou, Lord, attend'st
To poore men's suits; thou do'st direct
Their hearts: to them thine eare thou bend'st;
18 That thou mayst rescue from despight,
The wofull fatherlesse and poore:
That so, the vaine and earthen wight
On us may tyrannize no more.

ANTHEMS

FOR THE

CATHEDRAL OF EXETER

LORD, what am I? A worm, dust, vapor, nothing!
What is my life? A dream, a daily dying!
What is my flesh? My soul's uneasie clothing!
What is my time? A minute ever flying:
My time, my flesh, my life, and I;
What are we, Lord, but vanity?

Where am I, Lord? Downe in a vale of death:
What is my trade? Sin, my dear God offending;
My sport sin too, my stay a puffe of breath:
What end of sin? Hell's horrour, never ending:
My way, my trade, sport, stay, and place
Help to make up my dolefull case.

Lord, what art thou? Pure life, power, beauty, bliss:
Where dwell'st thou? Up above, in perfect light:
What is thy time? Eternity it is:
What state? Attendance of each glorious sp'rit:
Thyself, thy place, thy dayes, thy state
Pass all the thoughts of powers create.

How shall I reach thee, Lord? Oh, soar above,
Ambitious soul: But which way should I flie?
Thou, Lord, art way and end: What wings have I?
Aspiring thoughts, of faith, of hope, of love:
Oh, let these wings, that way alone
Present me to thy blissfull throne.

ANTHEM

FOR

CHRISTMAS DAY.

IMMORTALL babe, who this dear day
Didst change thy heaven for our clay,
And didst with flesh thy Godhead vail,
Eternal Son of God, all hail!

Shine, happy Star, ye Angels sing
Glory on high to Heaven's King:
Run, Shepherds, leave your nightly watch,
See heaven come down to Bethleem's cratch.

Worship, ye Sages of the East,
The King of Gods in meanness drest.
O Blessed Maid, smile and adore
The God, thy womb and armes have bore.

Star, Angels, Shepherds, and wise Sages;
Thou Virgin, glory of all ages;
Restored frame of heaven and earth;
Joy in your Dear Redeemer's birth.

Leave, O my soul, this baser world below,
Oh, leave this dolefull dungeon of woe;
And soare aloft to that supernal rest,
That maketh all the Saints and Angels blest.
Lo there the Godhead's radiant throne,
Like to ten thousand suns in one!

Lo there thy Saviour dear in glory dight
Ador'd of all the powers of heavens bright:
Lo where that head, that bled with thorny wound,
Shines ever with celestial honour crownd:
That hand, that held the scornfull reed,
Makes all the fiends infernall dread:

That back and side, that ran with bloody streams,
Daunt angels' eyes with their majestick beames:
Those feet, once fastened to the cursed tree,
Trample on death and hell, in glorious glee.
Those lips, once drench't with gall, do make
With their dread doom the world to quake.

Behold those joyes thou never canst behold;
Those precious gates of pearl, those streets of gold,
Those streams of life, those trees of paradise,
That never can be seen by mortal eyes:
And, when thou seest this state divine,
Think that it is or shall be thine.

See there the happy troups of purest sprights,
That live above in endless true delights;
And see where once thyself shalt ranged be,
And look and long for immortalitie:
And now, beforehand, help to sing
Hallelujahs to Heaven's King.

VIRGIDEMIARUM.

SIXE BOOKES.

FIRST THREE BOOKES,

OF

TOOTH-LESSE SATYRS.

1. POETICALL.
2. ACADEMICALL.
3. MORALL.

ADVERTISEMENT BY THE EDITOR.

By the kindness of Mr. Henry Ellis, of the British Museum, the Editor is enabled, in addition to the fruits of his own researches, to enrich the following masterly performance of his author with some of those elucidations, which his frequent imitation of the Classics and his perpetual allusions to temporary and local circumstances have rendered indispensable to a full comprehension of the spirit and beauty of his satire. Mr. Ellis has had it in contemplation to publish an edition of the Satires, fully illustrated: which design, it is to be hoped, he will find leisure to accomplish. In the mean time he has had the goodness to allow the Editor to select such notes from his papers, as might appear most necessary: and he has also furnished him with Warton's notes on his author, contained in a few of the first sheets of the fourth volume of his History of English Poetry, which had passed the press before the death of the learned critic. Mr. Ellis's notes are marked E, and those of Mr. Warton W. For the rest the Editor is responsible.

Those obsolete words, which rarely occur in the Satires, are explained in the Notes. The following are such as repeatedly occur. For the rest, the Glossary to the Whole Works may be consulted.

Albe, or albee—*albeit, although.*
Betide—*befal.*
Certes—*certainly.*
Covetise—*covetousness.*
Dight—*dressed, decked.*
Erst—*first, formerly.*
Eyne—*eyes.*
Gan—*began.*
Gin—*begin.*
Frere—*friar.*
Hundreth—*hundred.*
List—*choose.*
Meed—*reward.*
Mote, or mought—*might.*
Playned, playning—*complained, complaining.*
Rife—*common.*
Sith—*since.*
Spright—*spirit.*
Treen—*trees.*
Weene—to *imagine.*
Wot—to *know.*
Writhen—*wrinkled, distorted, twisted.*

HIS

DEFIANCE TO ENVY.

NAY; let the prouder Pines of Ida feare
The sudden fires of heaven; and decline
Their yeelding tops, that dar'd the skies whilere[1]:
And shake your sturdy trunks, ye prouder Pines,
Whose swelling graines are like be gald[2] alone,
With the deep furrowes of the thunder-stone.

Stand ye secure, ye safer shrubs below,
In humble dales, whom heav'ns do not despight;
Nor angry clouds conspire your overthrow,
Envying at your too-disdainfull hight.
Let high attemps dread envy and ill tongues,
And cow'rdly shrink for fear of causelesse wrongs.

So wont big okes feare winding yvy weed:
So soaring egles feare the neighbour sonne:
So golden Mazor wont suspicion breed,
Of deadly Hemlock's poyson'd potion[3]:
So adders shroud themselves in fayrest leaves:
So fouler fate the fayrer thing bereaves.

[1] ——— *whilere*—just now, a little while ago. Shakespeare uses *erewhile* in this sense

Else your memory is bad, going o'er it EREWHILE.
LOVE'S LABOUR LOST. A. iv. Sc. 1.

Raleigh uses the word as Hall does.

[2] ——— *are like be gald*———

i. e. are like to be fretted, marked, or torn. So in Book IV. Sat. 5.

With some GAL'D *trunk, ballac'd with straw and stone.*

And in the conclusion to Book III.

Hold out, ye guiltie and ye GALLED *hides.*

[3] *So golden Mazor wont suspicion breed*
Of deadly Hemlock's poison'd potion.

Mazor, or *mazer*, is explained in the old dictionaries to be a standing-cup to drink in, commonly made of *maeser*, a Dutch word for maple. The contrast of the poet then is, between a cup usually made of maple, and the same cup made of gold.

Nor the low bush feares climbing yvy-twine:
Nor lowly bustard dreads the distant rayes:
Nor earthen pot wont secret death to shrine:
Nor suttle snake doth lurke in pathed wayes.
Nor baser deed dreads envy and ill tongues,
Nor shrinks so soone for feare of causelesse wrongs.

Needs me then hope, or doth me need mis-dread:
Hope for that honor, dread that wrongfull spight:
Spight of the partie, honór of the deed,
Which wont alone on loftie objects light.
That envy should accost my muse and mee,
For this so rude and recklesse[4] poesie.

Would she but shade her tender brows with bay,
That now lye bare in carelesse wilfull rage;
And trance herselfe in that sweet extasey,
That rouzeth drouping thoughts of bashfull age.
(Tho now those bays and that aspired thought,
In carelesse rage she sets at worse than nought.)

Or would we loose her plumy pineon,
Manicled long with bonds of modest feare,
Soone might she have those kestrels[5] proud out gone,
Whose flightty wings are dew'd with weeter[6] ayre;
And hopen now to shoulder from above
The eagle from the stayrs of friendly Jove.

Or list she rather in late tryumph reare
Eternall Trophees to some conqueror,
Whose dead deserts slept in his sepulcher,
And never saw, nor life, nor light before:
To lead sad Pluto captive with my song,
To grace the triumphs he obscur'd so long.

Or scoure the rusted swords of elvish knights,
Bathed in Pagan blood; or sheath them new
In misty morall types; or tell their fights,
Who mighty giants, or who monsters slew:
And by some strange inchanted speare and shield,
Vanquisht their foe, and wan[7] the doubtfull field.

May be she might in stately Stanzaes frame
Stories of ladies, and advent'rous knights[8],
To raise her silent and inglorious name
Unto a reach-lesse pitch of praises hight,
And somewhat say, as more unworthy done,
Worthy of brasse, and hoary marble-stone.

[4] *recklesse*—careless, or severe.

[5] *kestrels*—a species of hawk: from the French *quercelle, cercelle:* these from the Latin *circulus;* so called from the shape or disposition of its tail.

[6] *wecter*—wetter. [7] *wan*—won.

[8] *Stories of ladies, and advent'rous knights.*

Pointed allusion to the finished and descriptive poetry of Spenser. E.

Then might vaine envy waste her duller wing,
To trace the aery steps she spiting sees,
And vainly faint in hopelesse following
The clouded paths her native drosse denies.
But now such lowly Satyres here I sing,
Not worth our Muse, not worth their envying.

Too good, if ill, to be expos'd to blame:
Too good, if worse, to shadow shamelesse vice.
Ill, if too good, not answering their name:
So good and ill in fickle censure lies.
Since in our Satyre lyes both good and ill,
And they and it, in varying readers' will.

Witnesse, ye Muses, how I wilfull song[9]
These heddy rhymes, withouten second care;
And wish't them worse, my guiltie thoughts emong;
The ruder Satyre should go rag'd and bare,
And show his rougher and his hairy hide,
Tho mine be smooth, and deckt in carelesse pride.

Would we but breath within a wax-bound quill,
Pan's sevenfold pipe, some plaintive pastorall;
To teach each hollow grove, and shrubby hill,
Ech murm'ring brooke, each solitary vale
To sound our love, and to our song accord,
Wearying eccho with one changelesse word.

Or list us make two striving shepheards sing,
With costly wagers for the victorie,
Under Menalcas judge; whiles one doth bring
A carven bole well wrought of beechen tree,
Praising it by the story, or the frame,
Or want of use, or skilfull maker's name.

Another layeth a well-marked lambe,
Or spotted kid, or some more forward steere[10],
And from the payle doth praise their fertile dam;
So do they strive in doubt, in hope, in feare,
Awayting for their trustie Umpire's doome,
Faulted[11] as false, by him that's overcome.

Whether so me list my lovely thought to sing,
Come daunce, ye nimble Dryads, by my side;
Ye gentle wood-Nymphs, come; and with you bring
The willing faunes that mought your musick guide.

[9] *Song* for *sung:* thus spelt for the sake of the rhime. E. This conformity of the orthography to the rhime is very frequent. Indeed the orthography, in our author's days, was regulated by no fixed principles. There is no kind of conformity, in this respect, between the first edition of the Satires printed in 1597, and the subsequent editions of 1599, and 1602. I have followed, with very few exceptions, that of the first edition: from which edition I have also corrected several gross mistakes which had crept into all that followed.

[10] *steere*—a young bullock. [11] *faulted*—blamed, found fault with.

Come, nimphs and faunes, that haunt those shady groves,
Whiles I report my fortunes or my loves.

Or whether list me sing so personate,
My striving selfe to conquer with my verse,
Speake, ye attentive swaynes that heard me late,
Needs me give grasse unto the conquerers.
At Colin's feet I throw my yeelding reed [12],
But let the rest win homage by their deed.

But now, ye Muses, sith your sacred hests
Profaned are by each presuming tongue;
In scornfull rage I vow this silent rest,
That never field nor grove shall heare my song.
Only these refuse rymes I here mispend,
To chide the world, that did my thoughts offend.

[12] *At Colin's feet I throw my yeelding reed.*
Expressive of his reluctance and inability to write Pastorals after Spenser.

DE SUIS SATIRIS.

Dum Satyræ dixi, videor dixisse Sat iræ
Corripio; aut istæc non satis est Satyra.

Ira facit Satyram, reliquum Sat temperat iram;
Pinge tuo Satyram sanguine, tum Satyra est.

Ecce novam Satyram: Satyrum sine cornibus! Euge
Monstra novi monstri hæc; et Satyri et Satyræ.

VIRGIDEMIARUM.

LIB. I.

PROLOGUE.

I FIRST adventure[1], with fool-hardy might,
To tread the steps of perilous despight:
I first adventure, follow me who list,
And be the second English Satyrist.
Envy wayts on my backe, Truth on my side:
Envy will be my page, and truth my guide.
Envy the margent holds, and truth the line:
Truth doth approve, but envy doth repine.
For in this smoothing age who durst indite
Hath made his pen a hyred parasite,
To claw the back of him that beastly lives,
And pranck[2] base men in proud superlatives.
Whence damned vice is shrouded quite from shame
And crown'd with virtue's meed, immortal name!
Infamy dispossest of native due,
Ordain'd of old on looser life to sue:
The world's eye bleared with those shameless lyes,
Mask'd in the shew of meal-mouth'd poesies.
Go, daring Muse, on with thy thanklesse taske,
And do the ugly face of vice unmaske:
And if thou canst not thine high flight remit,
So as it mought a lowly Satyre fit,
Let lowly Satyres rise aloft to thee:
Truth be thy speed, and truth thy patron bee.

[1] *I first adventure*—Book ii. Sat. 7, our author implies the previous existence of other Satirists.

———*Thou brain-sick tale*
Of old astrology: where didst thou vaile
Thy cursed head thus long, that so it mist
The black bronds of SOME SHARPER SATYRIST?

That he introduced Genuine Satire among us, may be readily granted; but not that he was the First Satirist. E. It appears, however, from his Postscript, that he had seen no English Satires; and only those of Ariosto and "one base French Satire," of modern writers.

[2] *Pranck*—Dress out.

SATIRES.

BOOK I.

SATIRE I[1].

Nor ladie's wanton love, nor wand'ring knight,
Legend[2] I out in rymes all richly dight.
Nor fright the reader with the pagan vaunt
Of mightie Mahound, and great Termagaunt[3].
Nor list I sonnet of my mistresse' face,
To paint some Blowesse with a borrow'd grace[4];
Nor can I bide to pen some hungrie[5] Scene
For thick-skin eares, and undiscerning eyne.
Nor ever could my scornfull Muse abide
With tragick shooes her ankles for to hide.
Nor can I crouch, and writhe my fauning tayle,
To some great patron, for my best avayle[6].
Such hunger-starven, trencher-poetry[7],
Or, let it never live, or timely dye:

[1] From this Satire we learn what kind of pieces were then most in fashion, and in what manner they were written. They seem to have been Tales of Love and Chivalry, Amatorial Sonnets, Tragedies, Comedies, and Pastorals. W.

[2] *Legend*—To write fabulously.

[3] *Of mightie Mahound, and great Termagaunt.*

Warton, in his commentary on the Fairy Queen, was persuaded that our author had here a passage of that poem in view—

> ——— *The whiles the carle did fret*
> *And fume in his disdainful mind the more,*
> *And oftentimes by* TERMAGAUNT *and* MAHOUND *swore.*
> F. Q. B. vi. C. 7. St. 47.

These were, however, common Saracen oaths; and introduced in many parts of the Fairy Queen. E. See Todd's Spenser, vol. vii. p. 27.

[4] *To paint some Blowesse with a borrow'd grace.*

In modern ballads, Blousilinda, or Blousibella. Johnson interprets *Blowze*, a ruddy fat-faced wench. W.

[5] *Hungrie*—Perhaps the true reading is *angrie*: that is, impassioned. W.

[6] *Avayle*—Advantage.

[7] *Such hunger-starven, trencher-poetry.*

Poetry written by hirelings for bread. W.

Nor under every bank and every tree,
Speak rymes unto my oten minstralsie:
Nor caroll out so pleasing lively laies,
As mought the Graces move my mirth to praise.
Trumpet, and reeds, and socks, and buskins fine[8],
I them bequeath: whose statues wand'ring twine
Of yvy, mixt with bayes, circlen[9] around;
Their living temples likewise *laurell-bound.*
Rather had I, albee in carelesse rymes,
Check the mis-ord'red world, and lawlesse tymes.
Nor need I crave the Muse's mid-wifry,
To bring to light so worth-lesse poetry:
Or, if we list, what baser Muse can bide,
To sit and sing by Grantae's naked side?
They haunt the tyded Thames and salt Medway,
Ere since the fame of their late bridall day[10].
Nought have we here but willow-shaded shore[11],
To tell our Grant his banks are left forlore[12].

SATIRE II[13].

WHILOME[14] the Sisters Nine were vestall maides,
And held their temple in the secret shades

[8] *Trumpet, and reeds, and socks, and buskins fine,*
I them bequeath: whose statues wand'ring twine
Of yvy, mixt with bayes, circlen around
Their living temples likewise laurell-bound.

A beautiful imitation of the Prologue to Persius's Satires—

Heliconidasque pallidamque Pyrenen
Illis remitto, quorum imagines lambunt
Hederæ sequaces. E.

I them bequeath—The Oxford Editor refers this to the Earl of Surrey, Wyat, Sidney, Dyer, &c.

——— *Whose statues wand'ring twine &c.*
——— *Whose statues th' wand'ring twine &c.* W.

[9] —— *circlen*—encircle.

[10] *They haunt the tyded Thames and salt Medway,*
Ere since the fame of their late bridall day:

Alluding to Spenser's beautiful episode, in the Fairy Queen, B. iv. Canto 11, on the marriage of the Thames and Medway. E.

[11] ———————*Willow-shaded shore.*

Willows, the types of desertion. W. See the close of Sat. 4. of this Book.

[12] —— *forlore*—forlorn.

[13] In this Satire our author poetically laments that the Nine Muses are no longer Vestal Virgins. W.

[14] *Whilome*—formerly.

Of faire Parnassus, that two-headed hill,
Whose auncient fame the southern world did fill:
And, in the steed of their eternall flame,
Was the coole streame, that tooke his endles name,
From out the fertile hoofe of winged steed.
There did they sit, and do their holy deed,
That pleas'd both heav'n and earth: til that of late
Whom should I fault[15]? or the most righteous fate,
Or heav'n or men, or fiend, or ought beside,
That ever made that foule mischance betide?
Some of the Sisters in securer shades
Defloured were:
And, ever since, disdaining *sacred shame*,
Done ought that might their heav'nly stock defame
Now is Pernassus turned to a stewes,
And on bay-stocks the wanton myrtle grewes;
Cythêron hill's become a brothel-bed,
And Pyrene[16] sweet turnd to a poison'd head
Of cole-black puddle, whose infectuous staine
Corrupteth all the lowly fruitfull plaine;
Their modest stole[17], to garish looser weed,
Deck't with love-favors, their late whordom's meed:
And, where they wont sip of the simple flood,
Now tosse they bowles of Bacchus' boyling blood
I marvell'd much, with doubtfull jealousie,
Whence came such litturs of new poetrie:
Mee thought I fear'd, least the hors-hoofed well
His native banks did proudly over-swell
In some late discontent, thence to ensue
Such wondrous rablements of rim-sters new:
But, since, I saw it painted on Fame's wings,
The Muses to be woxen[18] *Wantonings.*
Each bush, each bank, and ech base apple-squire[19]
Can serve to sate their beastly lewd desire.
Ye bastard poets, see your pedigree,
From common trulls and loathsom brothelry!

SATIRE III.

With some pot-fury, ravisht from their wit,
They sit and muse on some no-vulgar writ.

[15] ——*fault*—blame.
[16] *Pyrene*—Two syllables. E.
[17] ——*stole*—garment.
[18] ——*woxen*—become.
[19] ——*apple-squire.*—A cant term, formerly in use to denote a pimp. "Of her gentleman-usher I became her *Apple-Squire,* to hold the door, and keep centinel at taverns." Nabbe's Microcosmus, quoted by Mason in his Supplement to Johnson.

As frozen dung-hils in a winter's morne,
That voyd of vapours seemed all beforne[20],
Soone as the sun sends out his piercing beames,
Exhale out filthie smoke and stinking steames:
So doth the base, and the fore-barren[21] braine,
Soone as the raging wine begins to raigne.
One higher pitch'd doth set his soaring thought
On crowned kings, that fortune hath low brought;
Or some upreared, high-aspiring swaine,
As it might be the Turkish Tamberlaine[22]:
Then weeneth he his base drink-drowned spright,
Rapt to the threefold loft of heaven's hight,
When he conceives upon his fained stage
The stalking steps of his great personage,
Graced with huf-cap termes[23] and thundring threats,
That his poore hearers' hayre quite upright sets.
Such soone, as some brave-minded hungry youth
Sees fitly frame to his wide-strained mouth,
He vaunts his voyce upon a hyred stage,
With high-set steps and princely carriage:
Now, soouping[24] in side robes of royalty,
That earst did skrub[25] in lowsie brokery;
There, if he can with termes Italianate[26],
Big-sounding sentences, and words of state,
Faire patch me up his pure Iambick verse,
He ravishes the gazing scaffolders[27]:

[20] —— *beforne*—before. [21] ——*fore-barren*—barren before.

[22] *As it might be the Turkish Tamberlaine.*

See Malone's Shakespeare.—Ed. 1790. pp. 115, 116. E.

[23] ——— *huf-cap termes*—blustering, swaggering terms.

[24] ——— *soouping*—flaunting proudly: alluding, perhaps, to the *swooping* or descent of a bird of prey on his quarry.

[25] ———*skrub*—look mean and filthy: taken, probably, from *scrub*, a short and dirty fellow. See Reed's Shakespeare, vol. vii. p. 383.

[26] *There if he can with termes* ITALIANATE.

Alluding to the prevailing custom of innovating on our native tongue from the Italian. See also, in B. v. Sat. 2.

When Mævio's first page of his poesy,
Nail'd to a hundred postes for novelty,
With his big title an ITALIAN MOT,
Layes siege unto the backward buyer's groat.

So Marston, in his Satires, 1598

I cannot quote A MOTTE ITALIANATE
Or brand my Satires with a SPANISH TERME. E.

[27] *He ravishes the gazing scaffolders:*

Those who sat on the Scaffold; a part of the Play-House, which answered to the Upper Gallery. So, again, B. iv. Sat. 2.

When a CRAZ'D SCAFFOLD, *and a rotten stage,*
Was all rich Nænius his heritage.

See the conformation of an old English Theatre accurately investigated in the Supplement to Shakespeare: I. 9. seq. W.

Then, certes, was the famous Corduban [28],
Never but halfe so high Tragedian.
Now, least such frightfull showes of Fortune's fall [29],
And bloudy tyrant's rage, should chance appall
The dead stroke audience, mids the silent rout,
Comes leaping in a selfe-misformed lout;
And laughes, and grins, and frames his mimik face,
And justles straight into the prince's place:
Then doth the Theatre eccho all aloud,
With gladsome noyse of that applauding croud.
A goodly hoch-poch! when vile Russettings [30]
Are match't with monarchs, and with mighty kings.
A goodly grace to sober Tragick Muse
When each base clown his clumbsie fist doth bruise [31],
And show his teeth in double rotten row,
For laughter at his selfe-resembled show.
Meane while our poets, in high parliament,
Sit watching every word and gesturement [32];
Like curious censors of some doughtie geare [33],
Whispering their verdit in their fellowes' eare.
Wo to the word, whose margent, in their scrole,
Is noted with a blacke condemning cole!
But, if each periode might the synode please,
Ho!——bring the ivy boughs, and bands of bayes.
Now, when they part and leave the naked stage,
Gins the bare hearer, in a guiltie rage,
To curse and ban, and blame his likerous eye,
That thus hath lavisht his late halfe-peny.
Shame that the Muses should be bought and sold,
For every peasant's brasse, on each scaffold.

SATIRE IV.

Too popular is Tragicke Poesie,
Strayning his tip-toes for a farthing fee,

[28] ——————*The famous Corduban.* Seneca.

[29] *Now, least such frightfull showes of Fortune's fall, &c. &c.*

But, adds the critical Satirist, that the minds of the astonished audience may not be too powerfully impressed with the terrors of tragic solemnity, a VICE, or Buffoon, is suddenly, and most seasonably introduced. W.
See Malone's Shakespeare. Ed. 1790. pp. 115, 116.

[30] *Russettings*—a coarse kind of stuff.

[31] *When each base clown his clumbsie fist doth bruise.*
In striking the benches to express approbation. W.

[32] ——— *gesturement*—gesture.

[33] ——— *geare*—a general word for *things* or *matters*. See Reed's Shakespeare: vol. vii. 240. xiii. 261.

And doth besides on Rimelesse numbers tread,
Unbid Iambicks flow from carelesse head[34].
Some braver braine in high Heroick rimes
Compileth worm-eate stories of olde times:
And he, like some imperious Maronist,
Conjures the Muses that they him assist.
Then strives he to bumbast his feeble lines
With farre-fetcht phrase;
And maketh up his hard-betaken tale
With straunge enchantments, fetcht from darksom vale,
Of some Melissa, that, by magicke doome,
To Tuscans' soyle transporteth Merlin's Toombe[35].
Painters and Poets hold your auncient right:
Write what you wil, and write not what you might:
Their limits be their List; their reason, will.
But if some painter, in presuming skill,
Should paint the stars in center of the earth,
Could ye forbeare some smiles, and taunting mirth?
But let no rebell Satyre dare traduce
Th' eternall Legends of thy Faery Muse,
Renowmed Spencer: whom no earthly wight
Dares once to emulate, much lesse dares despight.
Salust of France[36], and Tuscan Ariost,
Yeeld up the Lawrell Girlond ye have lost:
And let all others willow weare with mee,
Or let their undeserving Temples bared bee.

SATIRE V[37].

ANOTHER, whose more heavie hearted Saint
Delights in nought but notes of rufull plaint,

[34] From these lines Warton supposes Hall was no friend to blank verse. And he soon after condemns such licentious fictions as occur in Orlando Furioso. E. Yet, in his Postscript, he speaks pretty decisively against rhyme, at least as applicable to satire:—"the fettering together the series of the verses, with the bonds of like cadence or desinence of rhyme, which if it be unusually abrupt, and not dependent in sense upon so near affinity of words, I know not what a loathsome kind of harshness and discordance it breedeth to any judicial ear &c."

[35] *And maketh up his hard-betaken tale*
With straunge enchantments, fetcht from darksom vale,
Of some Melissa, that, by magicke doome,
To Tuscans' soyle transporteth Merlin's Toombe.

Referring to the beginning of the Third Book of Orlando Furioso; where the Tomb of Merlin is transferred by the poet from Wales to France. Compare Warton's Observations on the Fairy Queen. I. 37. E.

[36] *Salust of France*——

Guillaume Salluste, Seigneur du Bartas, the translation of whose "Semaines" was once popular, and to which Hall prefixed Commendatory Verses. E.

[37] The Book, to which this Satire alludes, is the "Mirrour of Magistrates:" in which poem many of the most eminent characters in English History are intro-

Urgeth his melting muse with solemne teares
Rime[38] of some drerie fates of lucklesse peres.
Then brings he up some branded whining ghost;
To tell how old misfortunes had him tost.
Then must he ban the guiltlesse fates above,
Or fortune fraile, or unrewarded love:
And, when he hath parbrak'd[39] his grieved minde,
He sends him downe where earst he did him find,
Without one peny to pay Charon's hire,
That waiteth for the wand'ring ghosts' retire.

SATIRE VI.

ANOTHER scorns the home-spun threed of rimes [40],
Match'd with the loftie feet of elder times:
Give me the numbred verse that Virgil sung,
And Virgil selfe shall speake the English tung:
Manhood and garboiles shall he chaunt with chaunged feete,
And head-strong dactils making musicke meete.
The nimble Dactils, striving to out-go
The drawling Spondees, pacing it below:
The lingring Spondees, labouring to delay
The breath-lesse Dactils, with a sudden stay[41].
Who ever saw a colt wanton and wilde,
Yok'd with a slow-foote oxe on fallow field,

duced relating their own misfortunes. It was originally written by Thomas Sackville, first Lord Buckhurst, about 1557; and was afterwards digested anew, and continued by several of the greatest wits of the Elizabethan Age. E.

[38] *Rime*—i. e. To rhyme.

[39] —— *parbrak'd*,— i. e. sickened to vomiting. Spenser, Book I. Canto i. 20., has

Her filthy PARBREAKE *all the place defiled has.*

See Mr. Todd's note. In the old translation of the Bible, edit. 1569, at Prov. xxv. 16. we read, "If thou findest honey, eate so much as is sufficient for thee, lest thou be over full, and *perbrake* it out agayne."

[40] *Another scorns the home-spun threed of rimes, &c. &c.*

Alluding to a servile imitation of Latin verse, in which the mistaken zeal of pedantry had engaged, and for which some of the finest poets of the Elizabethan Age would have rejected rhyme. Mr. Warton thought that the hexametral translation of Virgil to which Hall alluded was Webb's Translation of the Bucolics: but it would rather seem to be Stanihurst's Translation of the Æneid, 8vo. 1579: for Hall, in his fifth line, says

"MANHOOD AND GARBOILES *shall he chaunt* with chaunged feete;"

and Stanihurst's fifth line of the First Æneid runs thus,

Now MANHOOD AND GARBOILS *I chaunt, and martial horror.* E.

[41] These four lines exhibit the earliest specimen of representative harmony, which I remember to have met with. E.

Can right areed[42] how handsomly besets
Dull Spondees with the English Dactilets.
If Jove speake English in a thundring cloud,
Thwick thwack, and *rif raf*, rores he out aloud.
Fie on the forged mint that did create
New coyne of words never articulate.

SATIRE VII[43].

GREAT is the follie of a feeble braine,
Ore-rul'd with love, and tyrannous disdaine.
For love, how-ever in the basest brest,
It breedes high thoughts, that feed the fancie best:
Yet is he blinde, and leades poore fooles awrie,
While they hang gazing on their mistres' eie.
The love-sicke poet, whose importune prayer
Repulsed is, with resolute dispayre
Hopeth to conquer his disdainfull dame,
With publique plaints of his conceyved flame.
Then poures he forth in patched Sonettings,
His love, his lust, and loathsome flatterings:
As tho' the staring world hangd on his sleeve,
When once he smiles, to laugh; and, when he sighs, to grieve.
Careth the world, thou love, thou live, or die[44]?
Careth the world how faire thy faire one bee?
Fond wit-wal, that wouldst lode thy wit-less head
With timely hornes[45], before thy bridall bed!
Then can he terme his durtie ill-fac'd bride,
Lady and Queene, and Virgin Deifide:
Be shee all sootie-black, or bery-browne,
Shee's white as morrows milk, or flakes new blowne:

[42] ——— *areed*—understand.

[43] In Hall's time, Sonnets to Beauty were embarrassed by Wit and Fancy. They were ceremonious and strained; abounded in laboured and affected gallantries, were replete with combinations of contrarieties, and marked by complaints which moved no compassion. E.

[44] *Careth the world, thou love, thou live, or die?*

i. e. whether thou love &c."

[45] *Fond* WIT-WAL, *that wouldst lode thy wit-less head*
With timely hornes ———

Ford, in the Merry Wives of Windsor, reflects on himself as conscious of his own injury under the opprobrious epithet of "*wittol-cuckold!*" which Mr. Malone explains as "one who knows his wife's falsehood, and is contented with it:—from *wittan*, Sax. to know." In Book IV. Sat 1, our author seems to use *wit-old* in much the same sense:

That hee, base wretch, may clog his WIT-OLD *head,*
And give him hansell of his Hymen-bed.

And, tho' she be some dunghill drudge at home,
Yet can he her resigne some refuse roome
Amids the well-knowne stars; or, if not there,
Sure will he saint her in his Calendere.

SATIRE VIII [46].

HENCE, ye profane [47]: mell [48] not with holy things,
That Sion muse from Palestina brings.
Parnassus is transform'd to Sion-hill,
And Jury-Palmes [49] her steep ascents done fill.
Now good S. Peter weeps pure Helicon [50],
And both the Maries make a musick mone [51]:
Yea, and the prophet of the heav'nly lire,
Great Salomon, sings in the English Quire;
And is become a newfound sonetist,
Singing his love, the Holy Spouse of Christ:
Like as she were some light-skirts [52] of the rest,
In mightiest ink-hornismes he can thither wrest.
Ye Sion muses shall, by my deare will,
For this your zeale and far-admired skill,
Be straight transported from Jerusalem,
Unto the holy house of Betleem.

[46] This Satire ridicules, among others, Markham's Sion's Muse: for an account of which see History of English Poetry: Vol. III. p. 318. W.

[47] *Hence, ye profane* ———

——— procul, O procul este, profani.
VIRGIL. ÆN. VI. 258. E.

[48] ——— *mell*—mingle, meddle.

[49] — *Jury-Palmes*—The first edition reads *Iury-Palmes*, which the Oxford Editor converted into *iv'ry-Palms*, but of the meaning which he affixed to the word I can form no notion: whereas *Jury-Palms*, or the Palm-Trees of Judea, is in perfect harmony with the figure adopted by our Satirist. Book IV. Sat. 3. has the same allusion:

The palme doth rifely rise in Jury field.

[50] *Now good S. Peter weeps pure Helicon.*

The work here reprehended was Robert Southwell's "St. Peter's Complaint," originally published in 1595: reprinted in small 4to. 1615; and again, in 1620, in 12mo. E.

[51] *And both the Maries make a musick mone.*

Spenser, in his Teares of the Muses, l. vi. has

——— *Music of heart-breaking moan.* E.

[52] ——— *light-skirts*—wanton.

SATIRE IX.

Envy, ye Muses, at your thriving mate [53],
Cupid hath crowned a new Laureat:
I saw his Statue gayly tyr'd [54] in greene,
As if he had some second Phœbus beene.
His Statue trimd with the Venerean tree,
And shrined faire within your sanctuary.
What, he, that earst to gain the ryming goale,
The worne Recitall-post of Capitolle,
Rymed in rules of stewish ribaldry,
Teaching experimentall baudery?
Whiles th' itching vulgar tickled with the song,
Hanged on their unreadie poet's tongue.
Take this, ye patient Muses; and foule shame
Shall wayt upon your once profaned name.
Take this, ye Muses, this so high despight,
And let all hatefull lucklesse birds of night,
Let scriching oules nest in your razed roofes,
And let your floore with horned satyrs' hoofes
Be dinted [55] and defiled every morne;
And let your walles be an eternall scorne.
What if some Shordich [56] fury should incite
Some lust-stung lecher, must he needs indite
The beastly rites of hyred venerye,
The whole world's universall baud to bee?
Did never yet no damned Libertine,
Nor elder Heathen, nor new Florentine [57],
Tho' they were famous for lewd libertie,
Venture upon so shamefull villanie.
Our Epigrammatarians old and late,
Were wont be blam'd for too licentiate.
Chast men! they did but glaunce at Lesbia's deed,
And handsomely leave off with cleanly speed.
But arts of whoring, stories of the stewes,
Ye muses, will ye beare, and may refuse?
Nay let the Divell and Saint Valentine,
Be gossips to those ribald rymes of thine.

[53] *Envy, ye Muses, at your thriving Mate, &c. &c.*

Mr. Warton supposes Robert Greene to be alluded to in these lines; who practised the vices, so frequently displayed by him in his Poems. E.

[54] ——— *tyr'd*—attired.

[55] ——— *dinted*—marked, impressed. Frequently used by Spenser, and the old writers.

[56] Shoreditch was, in our author's time, a part of the town notorious for brothels. W.

——————— *nor new Florentine.*

The Oxford Editor refers this to Peter Aretine.

VIRGIDEMIARUM.

LIB. II.

PROLOGUE.

Or bene the Manes of that Cynick spright,
Cloth'd with some stubburn clay and led to light?
Or do the relique ashes of his grave
Revive, and rise from their forsaken cave;
That so, with gall-weet[1] words and speeches rude,
Controls the manners of the multitude?
Envie belike incites his pining hart,
And bids it sate itselfe with others' smart.
Nay, no despight: but angrie Nemesis,
Whose scourge doth follow all that done amisse;
That scourge I beare, albe in ruder fist,
And wound, and strike, and pardon whom she list.

[1] —— *gall-weet*—wet with gall.

BOOK II.

SATIRE I[1].

For shame; write better, Labeo, or write none:
Or better write; or, Labeo, write alone.
Nay, call the Cynick but a wittie foole,
Thence to abjure his handsome drinking bole;
Because the thirstie swaine, with hollow hand,
Convey'd the streame to weet[2] his drie weasand.
Write they, that can; tho' they, that cannot, doe:
But who knowes that; but they, that do not know?
Lo! what it is that makes white rags so deare,
That men must give a teston[3] for a queare[4].
Lo! what it is that makes goose-wings so scant,
That the distressed semster did them want;
So, lavish ope-tyde causeth fasting-lents[5],
And starvling Famine comes of large expence.
Might not (so they were pleasd that beene above)
Long Paper-abstinence our death remove?
Then many a Loller would in forfaitment,
Beare Paper-fagots ore the pavement.
But now men wager who shall blot the most,
And each man writes. *Ther's so much labour lost.*
That's good, that's great: nay much is seldome well:
Of what is bad, a littl's a greate deale.
Better is more: but best is nought at all.
Lesse is the next, and lesser criminall.
Little and good, is greatest good save one:
Then, Labeo, or write little, or write none.
Tush, in small paynes can be but little art,
Or lode full drie-fats[6] fro[7] the forren mart,

[1] The author seems, in this Satire, to have had the First of Persius in view. E.

[2] —— *weet*—wet.

[3] —— *teston*—or *testerne*: a piece of money of the value of ten-pence, as appears from the following passage of one of Latimer's Sermons, quoted by Mr. Holt White, in Reed's Shakespeare: Vol. IV. p. 188. "They brought him a *denair*, a piece of their current coyne that was worth *ten of our usual pence, such another piece as our testerne.*"

[4] —— *queare*—quire. E.

[5] *So lavish* OPE-TYDE *causeth fasting lents.*

Ope-tyde probably means profusion, an open-house.

[6] —— *drie-fats*—the *fat*, or *vat*, is a vessel used for the fermentation of liquors; and also denotes a vessel of eight bushels, for measuring malt.

[7] —— *fro*—from.

With Folio-volumes, two to an oxe hide;
Or else, ye Pamphleter, go stand aside;
Read in each schoole, in every margent coted[8],
In every catalogue for an autour noted.
There's happinesse well given and well got:
Lesse gifts, and lesser games, I weigh them not.
So may the giant rome and write on high,
Be he a dwarfe that writes not there as I.
But well fare Strabo, which, as stories tell,
Contriv'd all Troy within one walnut shell.
His curious ghost now lately hither came:
Arriving neere the mouth of luckie Tame,
I saw a Pismire strugling with the lode,
Dragging all Troy home towards her abode.
Now dare we hither, if he durst appeare,
The subtile Stithy-man that liv'd while eare[9]:
Such one was once, or once I was mistaught,
A smith at Vulcan's owne[10] forge up brought,
That made an iron-chariot so light,
The coach-horse was a flea in trappings dight.
The tame-lesse steed could well his wagon wield,
Through downes and dales of the uneven field.
Strive they, laugh we: meane while the black story
Passes new Strabo, and new Straboe's Troy.
Little for great; and great for good; all one:
For shame! or better write; or, Labeo, write none.
But who conjur'd this bawdie Poggie's ghost,
From out the Stewes of his lewde home-bred coast:
Or wicked Rablais' dronken revellings,
To grace the mis-rule of our tavernings?
Or who put Bayes into blind Cupid's fist,
That he should crowne what laureats him list?
Whose words are those, to remedie the deed,
That cause men stop[11] their noses when they read?
Both good things ill, and ill things well; all one.
For shame! write cleanly, Labeo, or write none.

SATIRE II.

To what end did our lavish auncestours
Erect of old these stately piles of ours;

[8] —— *coted*—quoted.

[9] *The subtile* STITHY-*man that lived while eare.*

i. e. ANVIL-*man*, or *Smith:* the word is still used in the northern counties. See Reed's Shakespeare: Vol. XV. 422. XVIII. 191. And, I can add, in the midland; as I have frequently heard it in Birmingham.—*While eare* means just now, a little while ago. See note 1, p. 277.

[10] ——— *ownè*—The only instance in our author of the pronunciation of the final *e*. E.

[11] *That cause men stop*—That cause men to stop.

For thred-bare clearks, and for the ragged muse,
Whom better fit some cotes of sad secluse?
Blush, niggard Age, and be asham'd to see,
These monuments of wiser ancestrie.
And, ye faire heapes, the Muses' sacred shrines,
(In spight of time and envious repines)
Stand still, and flourish till the world's last day,
Upbrayding it with former love's decay.
Here may ye, Muses, our deare Soveraines,
Scorne each base Lordling ever you disdaines[12];
And every peasant churle, whose smoky roofe
Denied harbour for your deare behoofe[13].
Scorne ye the world, before it do complaine;
And scorne the world, that scorneth you againe:
And scorne contempt itselfe, that doth incite
Each single-sold squire[14] to set you at so light.
What needes me care for any bookish skill,
To blot white papers with my restlesse quill;
Or poare on painted leaves, or beat my braine
With far-fetcht thought; or to consume in vaine,
In latter even, or mids of winter nights,
Ill-smelling oyles, or some still-watching lights?
Let them, that meane by bookish businesse
To earne their bread, or hopen to professe
Their hard got skill, let them alone, for me,
Busie their braines with deeper bookerie.
Great gaines shall bide you sure, when ye have spent
A thousand lamps, and thousand reames have rent
Of needlesse papers; and a thousand nights
Have burned out with costly candle lights.
Ye palish ghosts of Athens, when at last
Your patrimonie spent in witlesse wast,
Your friends all wearie, and your spirits spent,
Ye may your fortunes seeke, and be forwent[15]
Of your kind cosins, and your churlish sires,
Left there alone, mids the fast-folding briers.
Have not I lands of faire inheritance,
Deriv'd by right of long continuance,
To first-borne males, so list the law to grace,
Nature's first fruits in eviternall race[16]?

[12] *Scorne each base Lordling ever you disdaines.*
The relative *who* is omitted. E.

[13] ——— *behoofe*—advantage, protection.

[14] *Each single-sold squire*— a *single-soled shoe* was a common, cheap shoe: hence *single sol'd squire* was a low, contemptible fellow.

[15] ———*forwent*—abandoned.

[16] *Nature's first fruits in* EVITERNALL *race.*
The first edition reads *eniternall,* which appears to me to be an error of the press for *eviternall.* The edition of 1602 alters it to *an eternal,* and is followed by the

Let second brothers, and poore nestlings,
Whom more injurious nature later brings
Into the naked world; let them assaine[17]
To get hard peny-worths with so bootlesse paine.
Tush! what care I to be Arcesilas[18],
Or some sad Solon, whose deep-furrowed face,
And sullen head, and yellow-clouded sight,
Still on the stedfast earth are musing pight[19];
Mutt'ring what censures their distracted minde,
Of brain-sicke paradoxes deeply hath definde:
Or of Parmenides, or of darke Heraclite,
Whether all be one, or ought be infinite?
Long would it be, ere thou hadst purchase bought,
Or welthier wexen[20] by such idle thought.
Fond foole! six feete shall serve for all thy store;
And he, that cares for most, shall find no more.
We scorne that welth should be the finall end,
Whereto the heavenly Muse her course doth bend;
And rather had be pale with learned cares,
Than paunched with thy choyce of changed fares.
Or doth thy glorie stand in outward glee?
A lave-ear'd asse with gold may trapped bee.
Or if in pleasure? live we as we may,
Let swinish Grill delight in dunghill clay.

Oxford editor. *Eviternal* is elsewhere used by our author: as, "The angels are truly existing, spiritual, intelligent, powerful, *eviternal* creatures." Works, Vol. VI. 435: again,—"In a constant state of *eviternal* evenness." Works, Vol. VII. 387.

[17] ——— *assaine*—essay, or endeavour.

[18] *Tush! what care I to be Arcesilas, &c. &c.*

From Persius, Sat. 3. 78.

——————— *quod satis est sapio mihi: non ego curo*
Esse quod Arcesilas, ærumnosique Solones,
Obstipo capite, et figentes lumine terram,
Murmura cùm secum et rabiosa silentia rodunt,
Atque exporrecto trutinantur verba labello,
Ægroti veterna meditantes somnia:———

Where the philosophy of the profound Arcesilaus, and of the *ærumnosi Solones*, is proved to be of so little use and estimation. W.

[19] ——— *pight*—placed, or fixed. Often found in Spenser. Shakespeare thus uses it:

When I dissuaded him from his intent,
And found him PIGHT *to do it* ———
LEAR: Act II. Sc. 1.

See Reed, Vol. XVII. 387.

[20] ——— *wexen*—waxed, become.

SATIRE III.

WHO doubts? The lawes fell down from heaven's height,
Like to some gliding starre in winter's night?
Themis, the Scribe of God, did long agone
Engrave them deepe in during marble-stone,
And cast them downe on this unruly clay,
That men might know to rule and to obay.
But now their characters depraved bin,
By them that would make gain of others' sin.
And now hath wrong so maistered the right,
That they live best, that on wrong's offal light.
So loathly fly, that lives on galled wound,
And scabby festers inwardly unsound,
Feeds fatter with that poys'nous carrion,
Than they, that haunt the healthy lims alone.
Wo to the weale[21], where many lawiers bee;
For there is, sure, much store of maladie!
'Twas truly said, and truely was foreseene,
The fat kine are devoured of the leane.
Genus and Species long since barefoote went,
Upon their ten-toes in wilde wanderment[22];
Whiles father Bartoll on his footcloth rode,
Upon high pavement gayly silver-strowd.
Each home-bred science percheth in the chaire,
Whiles sacred arts grovell on the groundsell bare.
Since pedling Barbarismes gan be[23] in request,
Nor classicke tongues, nor learning found no rest.
The crowching Client, with low-bended knee[24],
And manie Worships, and faire flatterie,
Tels on his tale as smoothly as him list,
But still the Lawier's eye squints on his fist;
If that seeme lined with a larger fee,
Doubt not the suite, the law is plaine for thee:

[21] ——— *weale*—state, common-wealth.

[22] *Genus and Species long since barefoote went,*
Upon their ten-toes in wilde wanderment.

This is an allusion to an old distich, made and often quoted in the age of scholastic science.

Dat Galenus opes, dat Justinianus honores,
Sed Genus et Species cogitur ire in pedes.

That is, the study of medicine produces riches, and jurisprudence leads to stations and offices of honour; while the professor of logic is poor, and obliged to walk on foot. W.

[23] ——— *gan be*—began to be.

[24] *The crowching client, with low-bended knee, &c. &c.*

The interview between the anxious client and rapacious lawyer, has humour well adapted to the characters at that time. W.

Tho' must he buy his vainer hope with price,
Disclout his crownes[25], and thanke him for advice.
So have I seene in a tempestuous stowre,
Some breer-bush shewing shelter from the showre
Unto the hopefull sheepe, that faine would hide
His fleecie coate from that same angrie tide:
The ruth-lesse breere, regardlesse of his plight,
Layes hold upon the fleece he should acquite[26];
And takes advantage of the carelesse pray,
That thought she in securer shelter lay.
The day is fayre, the sheepe would fare to feed,
The tyrant brier holds fast his shelter's meed,
And claymes it for the fee of his defence:
So robs the sheepe, in favour's faire pretence.

SATIRE IV.

WORTHY were Galen to be weighed in gold,
Whose help doth sweetest life and helth uphold:
Yet, by S. Esculape he solemne swore,
That for diseases they were never more,
Fees never lesse, never so little gaine;
Men give a groate, and aske the rest againe.
Groats-worth of health can any leech allot?
Yet should he have no more, that gives a grote.
Should I on each sicke pillow leane my brest,
And grope the pulse of everie mangy[27] wrest,
And spie out marvels in each urinall,
And tumble[28] up the filths that from them fall,
And give a Dosse for every disease
In prescripts long and tedious Recipes,
All for so leane reward of art and mee?
No hors-leach but will looke for larger fee.
Meane while, if chaunce some desp'rate patient die,
Com'n[29] to the period of his destinie:
(As who can crosse the fatall resolution,
In the decreed day of dissolution?)
Whether ill tendment, or recurelesse paine,
Procure his death; the neighbors straight[30] complaine,

[25] *Disclout his crownes*—i. e. unpurse them. W.

[26] ——— *acquite*—release. So Spenser, Book I. Canto vii. 52.
For till I have ACQUIT *your captive knight.*

[27] ——— *mangy*—having the mange.

[28] ——— *tumble—rumble,* is the reading of the later editions. I have corrected it from the first.

[29] *Com'n*—being come.

[30] ——— *straight—all* is the reading of the later editions; but *straight* of the first.

Th' unskilfull leech murdred his patient,
By poyson of some foule Ingredient.
Here-on the vulgar may as soone be brought
To Socrates-his poysoned Hemlock-drought,
As to the wholsome Julap, whose receat
Might his disease's lingring-force defeat.
If nor a dramme of Triacle soveraigne,
Or Aqua Vitæ, or Sugar Candian,
Nor Kitchin Cordials can it remedie,
Certes his time is come, needs mought he die.
Were I a leech, (as who knowes what may be?)
The liberall man should live, and carle[31] should die:
The sickly Ladie and the goutie Peere
Still would I haunt, that love their life so deere.
Where life is deare, who cares for coyned drosse?
That, spent, is counted gaine; and, spared, losse:
Or would conjure the Chymick Mercurie,
Rise from his hors-dung bed, and upwards flie;
And, with glas-stils and sticks of Juniper,
Raise the Black-Spright, that burns not with the fire:
And bring Quintessence of Elixir pale,
Out of sublimed spirits minerall.
Each poudred graine ransometh captive kings,
Purchaseth realmes, and life prolonged brings.

SATIRE V.

Saw'st thou ever *Siquis* patch'd on Paul's Church dore[32],
To seek some vacant Vicarage before?
Who wants a Churchman, that can service sey,
Read fast and faire his monthly homiley?
And wed, and bury, and make Christen-soules?
Come to the left-side alley of Saint Poules.
Thou servile foole, why could'st thou not repaire
To buy a benefice at steeple-faire?

[31] ——— *carle*—a churl, clown. See Reed's Shakespeare, Vol. XVIII. p. 601. and Todd's Spenser, Vol. III. p. 104.

[32] *Saw'st thou ever* Siquis *patch'd on Paul's Church dore, &c. &c.*

Si-quis was the first word of Advertisements, often published on the doors of St. Paul's. Decker says, "The first time that you enter into Paules, pass thorough the body of the Church like a porter; yet presume not to fetch so much as one whole turne in the middle isle; nor to cast an eye upon SI QUIS doore, pasted and plaistered up with serving men's supplications, &c." Gul's Horne Booke. 1609. p. 21. And in Wroth's Epigrams. 1620. Epigr. 93.

A mery Greeke set up a SI QUIS late,
To signify a stranger come to towne
Who could great noses &c. W.

There moughtest thou, for but a slender price,
Advowson thee with some fat benefice:
Or, if thee list not wayt for dead men's shoo'n[33],
Nor pray ech-morn th' incumbent's daies wer doon;
A thousand patrons thither ready bring,
Their new-falne[34] churches to the chaffering.
Stake three yeares' Stipend: no man asketh more:
Go, take possession of the church-porch-doore,
And ring thy bels[35]; lucke stroken[36] in thy fist:
The parsonage is thine, or ere thou wist.
Saint Fooles of Gotam mought thy parish bee,
For this thy base and servile Symonie!

SATIRE VI.

A GENTLE squire would gladly intertaine
Into his house some trencher-chaplaine;
Some willing man, that might instruct his sons,
And that would stand to good conditions.
First, that he lie upon the truckle-bed,
Whiles his yong maister lieth ore his hed.
Second, that he do, on no default,
Ever presume to sit above the salt[37].
Third, that he never change his trencher twise.
Fourth, that he use all common courtesies;
Sit bare at meales, and one halfe rise and wait.
Last, that he never his yong master beat,
But he must aske his mother to define,
How manie jerkes she would his breech should line.
All these observ'd, he could contented bee,
To give five markes and winter liverye.

[33] ——— *shoo'n*—shoes.

[34] ——— *new-falne*—Come into their gift by the death of the incumbent, and therefore illegally offered for sale.

[35] *Go, take possession of the church-porch-doore,*
And ring thy bels ———

Alluding to the ceremonies observed on induction into a benefice.

[36] ——— *stroken*—struck, or stricken.

[37] ——————— *to sit above the salt.*

Towards the head of the table was placed a large and lofty piece of plate; the top of which, in a broad cavity, held the salt for the whole company. One of these stately salt-cellars is still preserved, and in use, at Winchester College. With this idea we must understand the following passage of a table meanly decked. Book VI. Sat. 1.

Now shalt thou never see the salt beset
With a big-bellied gallon flagonet. W.

SATIRE VII.

In th' heaven's universall alphabet
All earthly things so surely are foreset,
That, who can read those figures may foreshew,
Whatever thing shall afterwards ensue:
Faine would I know (might it our artist please)
Why can his tell-troth Ephemerides
Teach him the weather's state so long beforne[38],
And not fore-tel him, nor his fatall horne,
Nor his death's-day, nor no such sad event;
Which he mought wisely labour to prevent?
Thou damned mock-art, and thou brainsick tale
Of old Astrology, where didst thou vaile
Thy cursed head thus long, that so it mist
The black bronds[39] of some sharper satyrist?
Some doting gossip, mongst the Chaldee wives,
Did to the credulous world thee first derive;
And superstition nurs'd thee ever sence,
And publisht in profounder Art's pretence:
That now, who pares his nailes, or libs[40] his swine,
But he must first take counsell of the signe.
So that the vulgars count, for faire or foule,
For living or for dead, for sick or whole.
His feare or hope, for plenty or for lack,
Hangs all uppon his New-Year's Almanack.
If chance once in the spring his head should ake,
It was foretold: Thus saies mine Almanack.
In th' heaven's High-Street are but dozen roomes,
In which dwels all the world, past and to come.
Twelve goodly Innes they are, with twelve fayre Signes,
Ever wel tended by our Star-Divines.
Everie man's head innes at the horned Ramme;
The whiles the necke the Black-Bull's guest became:
Th' arms, by good hap, meet at the wrastling Twins:
Th' heart, in the way, at the Blew-Lion innes:
The legs their lodging in Aquarius got;
That is the Bridge-Streete of the heaven, I wot[41]:

[38] ——— *beforne*—before.

[39] ——— *bronds*—properly *swords* (See Todd's Spenser, Vol. V. p. 212.): but *black bronds* must here mean *severe censures*.

[40] ——— *libs*—castrates.

[41] *That is the* BRIDGE-STREETE *of the heaven, I wot.*

The later editions read *Bride-Streete*. I have restored this reading from the first edition.

The feete tooke up the Fish, with teeth of gold;
But who with Scorpio lodg'd, may not be told[42].
What office then doth the Star-Gazer beare?
Or let him be the heaven's Ostelere;
Or Tapsters, some; or some be Chamberlaines,
To waite upon the guests they entertaine.
Hence can they reade, by vertue of their trade,
When any thing is mist, where it was laide.
Hence they divine, and hence they can devise,
If their ayme faile, the Stars to moralize.
Demon, my friend, once liver-sicke of love,
Thus learn'd I by the signes his griefe remove[43]:
In the blinde Archer first I saw the signe,
When thou receiv'dst that wilful wound of thine;
And now in Virgo is that cruell mayd,
Which hath not yet with love thy love repaide:
But marke when once it comes to Gemini,
Straightway fish-whole shall thy sicke-liver be:
But now (as th' angry heavens seeme to threat
Many hard fortunes and disastres great)
If chance it come to wanton Capricorne,
And so into the Ram's disgracefull horne,
Then learne thou of the ugly Scorpion,
To hate her for her foule abusion[44]:
Thy refuge then the Balance be of right,
Which shall thee from thy broken bond acquite[45]:
So, with the Crab, go backe whence thou began,
From thy first match, and live a single man.

[42] The human figure, thus astrologically distributed, was common on old almanacks.

[43] ——————————— *his griefe remove.*
i. e. his grief to remove.

[44] ——— *abusion*—delusion, fraud.

[45] ——— *acquite*—acquit, release.

VIRGIDEMIARUM.

LIB. III.

PROLOGUE.

Some say my Satyrs over-loosely flow,
Nor hide their gall inough from open show:
Not, riddle-like, obscuring their intent;
But, packe-staffe plaine, uttring what thing they ment:
Contrarie to the Roman ancients,
Whose words were short, and darksome was their sence.
Who reads one line of their harsh poesies,
Thrise must he take his wind, and breath him thrise.
My Muse would follow them that have fore-gone[1],
But cannot with an English pineon:
For looke how farre the ancient Comedie
Past former Satyrs in her libertie;
So farre must mine yeeld unto them of old.
'Tis better be too bad, than be too bold.

[1] ——*fore-gone*—gone before.

BOOK III.

SATIRE I[1].

TIME was, and that was term'd the Time of Gold,
When world and time were yong, that now are old:
(When quiet Saturn swaid the mace of lead;
And Pride was yet unborne, and yet unbred.)
Time was, that, whiles the autumne fall did last,
Our hungry sires gap't for the falling mast
Of the Dodonian okes.
Could no unhusked akorne leave the tree,
But there was chalenge made whose it might bee.
And, if some nice and likuorous appetite
Desir'd more daintie dish of rare delite,
They scal'd the stored Crab with clasped knee,
Till they had sated their delicious eie:
Or search'd the hopefull thicks of hedgy-rowes,
For brierie berries, or hawes, or sowrer sloes:
Or, when they meant to fare the fin'st of all,
They lick't oake-leaves besprint[2] with hony fall.
As for the thrise three-angled beech-nut shell,
Or chesnut's armed huske and hid kernell,
No Squire durst touch, the law would not afford,
Kept for the court, and for the king's owne bord.
Their royall plate was clay, or wood, or stone;
The vulgar, save his hand, else had he none.
Their only seller[3] was the neighbour brooke:
None did for better care, for better looke.
Was then no playning of the Brewer's scape[4],
Nor greedie Vintner mixt the strained grape.
The king's pavilion was the grassy green,
Under safe shelter of the shadie treen.
Under each banke men layd their lims along,
Not wishing any ease[5], not fearing wrong:

[1] This Satire strikingly resembles the VIth of Juvenal. E. It exhibits a forcible contrast of the temperance and simplicity of former ages, with the luxury and effeminacy of the Satirist's own times.

[2] ——— *besprint*—besprinkled.

[3] ——— *seller*—cellar.

[4] ——— *scape*—cheats. W.

[5] *Not wishing any ease* ———

i. e. Not feeling the want of any ease.

Clad with their owne, as they were made of old,
Not fearing shame, not feeling any cold.
But when, by Ceres' huswifry and paine,
Men learn'd to bury the reviving graine;
And father Janus taught the new found vine
Rise[6] on the Elme, with many a friendly twine;
And base desire bade men to delven[7] low,
For needelesse mettals; then gan mischiefe grow.
Then farewell, fayrest age, the world's best dayes;
Thriving in ill, as it in age decaies.
Then crept in Pride and peevish Covetise;
And men grew greedy, discordous, and nice.
Now man, that earst Haile-Fellow was with beast,
Woxe on to weene[8] himselfe a God at least.
No aery foule can take so high a flight,
Tho' she her daring wings in clouds have dight;
Nor fish can dive so deep in yeelding sea,
Tho' Thetis' selfe should sweare her safetie[9];
Nor fearefull beast can dig his cave so lowe,
As could he further than Earth's center go;
As that the ayre, the earth, or Ocean,
Should shield them from the gorge of greedy man.
Hath utmost Inde ought better, than his owne?
Then utmost Inde is neare, and rife to gone[10].
O Nature! was the world ordain'd for nought
But fill[11] man's maw, and feed man's idle thought?
Thy Grandsire's words savour'd of thriftie leekes,
Or manly garlicke: but thy furnace reekes
Hote steams of wine; and can aloofe descrie
The drunken draughts of sweete Autumnitie[12].
They naked went; or clad in ruder hide,
Or home-spun Russet, void of forraine pride:
But thou canst maske in garish gauderie[13],
To suite a foole's far-fetched liverie.
A French head joyn'd to necke Italian:
Thy thighs from Germanie, and brest fro Spain:
An Englishman in none, a foole in all:
Many in one, and one in severall.
Then men were men; but now the greater part
Beasts are in life, and women are in heart.

[6] *Rise*—i. e. to rise.

[7] ——— *delven*—to dig.

[8] *Woxe on to weene* ———
i. e. Came to imagine.

[9] ——— *safetie*—as three syllables. E.

[10] ——————————— *rife to gone.*
i. e. easy to be gone to.

[11] ——— *fill*—i. e. to fill.

[12] ——— *Autumnitie*—the Autumnal Season.

[13] ——— *garish gauderie*—shewy finery.

Good Saturne' selfe, that homely emperour,
In proudest pompe was not so clad of yore,
As is the under-groome of the ostlerie,
Husbanding it in work-day yeomanrie.
Lo! the long date of those expired dayes,
Which the inspired Merlin's word fore-sayes:
When dunghill pesants shall be dight as kings,
Then one confusion another brings:
Then farewell, fairest age, the world's best dayes,
Thriving in ill, as it in age decayes.

SATIRE II.

GREAT Osmond knowes not how he shal be known,
When once great Osmond shall be dead and gone:
Unlesse he reare up some rich monument,
Ten furlongs nearer to the firmament.
Some stately tombe he builds, Egyptian wise,
Rex Regum written on the Pyramis.
Whereas great Arthur lies in ruder oke[14];
That never felt none but the feller's stroke.
Small honour can be got with gawdie grave;
Nor it thy rotting name from death can save[15].
The fayrer tombe, the fowler is thy name;
The greater pompe procuring greater shame.
Thy monument make thou thy living deeds:
No other tombe than that true virtue needs.
What! had he nought wherby he might be knowne,
But costly pilements of some curious stone?
The matter nature's, and the workman's frame;
His purse's cost: where then is Osmond's name?
Deserv'dst thou ill? well were thy name and thee,
Wert thou inditched in great secrecie;
Where as no passenger might curse thy dust,
Nor dogs sepulchrall sate their gnawing lust.
Thine ill deserts cannot be grav'd[16] with thee,
So long as on thy grave they engrav'd be.

[14] *Whereas great Arthur lies in ruder oke.*

In opening a barrow, or tumulus, lately, on the Downs near Dorchester, the body of a Danish chief, as it seems, was found in the hollow of a huge oak for a coffin. W.

[15] *Nor it thy* ROTTING *name from death can save.*

The edition of 1602, followed by that of Oxford, has *rotten*. I have adopted the reading of the first edition.

[16] ——— *grav'd*—buried in the grave.

SATIRE III.

THE curteous citizen bad me to his feast,
With hollow words, and overly[17] request:
"Come, will ye dine with me this holyday?"
I yeelded; tho' he hop'd I would say Nay:
For had I mayden'd it[18], as many use;
Loath for to graunt, but loather to refuse;
"Alacke, Sir, I were loath; another day,—
"I should but trouble you;—pardon me, if you may:"
No pardon should I need; for, to depart
He gives me leave, and thanks too, in his heart.
Two words for money, Darbishirian wise[19],
(That's one too many) is a naughtie guise.
Who lookes for double biddings to a feast,
May dine at home for an importune guest[20].
I went: then saw, and found the great expence;
The fare and fashions of our citizens.
Oh, Cleopatricall[21]! what wanteth there
For curious cost, and wondrous choise of cheare?
Beefe, that earst Hercules held for finest fare;
Porke, for the fat Bœotian; or the hare,
For Martiall; fish, for the Venetian;
Goose-liver, for the likorous Romane;
Th' Athenian's goate; quaile, Iolan's cheere;
The hen, for Esculape; and the Parthian deere;
Grapes, for Arcesilas; figs, for Platoe's mouth;
And chesnuts faire, for Amarillis' tooth[22].
Hadst thou such cheer? wert thou ever ther before?
Never.—I thought so: nor come there no more.
Come there no more; for so ment all that cost:
Never hence take me for thy second host.
For whom he meanes to make an often guest,
One dish shall serve; and welcome make the rest.

[17] ——— *overly*—slight.

[18] *For had I mayden'd it* ———————

i. e. Acted the modest maiden.

[19] *Two words for money,* DARBISHIRIAN WISE.

Qu. Is this a satire against the men of *Derbyshire,* or against some known character of our author's time?

[20] ——————————— *for an importune guest.*

i. e. One who will not become a guest without much importunity.

[21] *Oh, Cleopatricall!*—luxurious as Cleopatra.

[22] *And chesnuts faire, for Amarillis' tooth.*

By the name of *Amarillis,* Spenser, in "Colin Clout's come home again," distinguishes Lady Strange: to whom also he dedicates "The Teares of the Muses." See Todd's Life of Spenser, p. 76.

SATIRE IV.

WERE yesterday Polemon's Natals kept,
That so his threshold is all freshly steept
With new-shed bloud? Could hee not sacrifice
Some sorry morkin[23] that unbidden dies,
Or meager heifer, or some rotten ewe,
But he must needes his posts with blood embrew;
And on his way-doore fixe the horned head,
With flowers and with ribbands garnished?
Now shall the passenger deeme the man devout.
What boots it be so, but the world must know't?
O the fond boastings of vaine glorious men!
Does he the best, that may the best be seene?
Who ever gives a paire of velvet shooes
To th' Holy Rood[24], or liberally allowes
But a new rope to ring the Couvre-feu Bell,
But he desires that his great deed may dwell,
Or graven in the chancel-window-glasse,
Or in his lasting tombe of plated brasse[25].
For he, that doth so few deserving deeds,
'Twere sure his best sue for such larger meeds.
Who would inglorious live, inglorious die,
And might eternize his name's memorie?
And he, that cannot brag of greater store,
Must make his somewhat much, and little more.
Nor can good Myson weare on his left hond,
A signet ring of Bristol-diamond,
But he must cut his glove to shew his pride,
That his trim jewel might be better spide;
And, that men mought some Burgesse him repute,
With satten sleeves hath grac'd his sackcloth sute.

SATIRE V.

FIE on all curtesie, and unruly winds,
Two onely foes that faire disguisement finds.

[23] ——— *morkin*—a beast that dies by accident or sickness.

[24] *Who ever gives a pair of velvet shooes*
To th' Holy Rood ———

The velvet shoes were for the feet of Christ on the Cross, or of one of the attendant figures. W.

[25] *Or in* HIS *lasting tombe of plated brasse.*

The edition of 1602, followed by the Oxford, reads *the:* but *his* is the reading of the first edition.

Strange curse! but fit for such a fickle age,
When Scalpes are subject to such vassalage.
Late travailing along in London way,
Mee met, as seem'd by his disguis'd aray,
A lustie courtier; whose curled head
With abron[26] locks was fairely furnished.
I him saluted in our lavish wise:
He answers my untimely curtesies.
His bonnet vail'd[27], ere ever he could thinke,
Th' unruly winde blowes off his periwinke[28].
He lights, and runs, and quickly hath him sped,
To overtake his overrunning head.
The sportfull wind, to mocke the Headlesse man,
Tosses apace his pitch'd Rogerian[29]:
And straight it to a deeper ditch hath blowne;
There must my yonker fetch his waxen crowne[30].
I lookt, and laught; whiles, in his raging minde,
He curst all courtesie, and unruly winde.
I lookt, and laught; and much I marvailed,
To see so large a Caus-way in his head.
And me bethought, that when it first begon,
'Twas some shroud Autumne that so bar'd the bone[31].
Is't not sweete pride, when men their crownes must shade,
With that which jerks the hams of every jade,
Or floor-strowd locks from off the barber's sheares?
But waxen crowns well gree[32] with borrow'd haires.

[26] ——— *abron*—Qu. auburn?

[27] *His bonnet vail'd* ——— ———
i. e. pulled off. See Reed's Shakespeare, Vol. VII. p. 235.

[28] ——— *periwinke*—i. e. *periwig:* about this time first become an article of dress. In Book IV. Sat. 6. it is made one of the characteristics of a fop—

And weare curl'd periwigs.

[29] *Tosses apace his pitch'd* ROGERIAN.
It seems to have been a favourite practice of periwig makers, ever since the introduction of this excrementitious ornament of the head, to distinguish its various forms by different proper names. The *Tituses*, and *Brutuses*, and *Georges* of the present day form the last of this noble race!

[30] *There must my* YONKER *fetch his waxen crowne.*
Yonker means a novice; a lusty young man; or a young, inexperienced man, easily deceived. See Reed's Shakespeare, Vol. II. p. 358.

[31] *'Twas some* SHROUD *autumne that so bar'd the bone.*
Shroud, for *shrewd;* bitter, severe. So Shakespeare—

That have endur'd SHREWD *days and nights with us.*
As You Like It. Act V. Sc. 4.

[32] ——— *gree*—for *agree.*

SATIRE VI.

When Gullion di'd (who knows not Gullion?)
And his dry soule ariv'd at Acheron,
He faire besought the feryman of hell,
That he might drinke to dead Pantagruel.
Charon was afraid least thirstie Gullion,
Would have drunke drie the river Acheron.
Yet last[33] consented for a little hyre,
And downe he dips his chops deepe in the myre,
And drinks, and drinks, and swallows in the streeme,
Untill the shallow shores all naked seeme.
Yet still he drinks, nor can the Boteman's cries,
Nor crabbed ores, nor praiers[34] make him rise.
So long he drinks, till the blacke Caravell[35]
Stands still fast gravel'd on the mud of hell.
There stand they still, nor can go, nor retyre,
Tho' greedie ghosts quicke passage did require.
Yet stand they still, as tho' they lay at rode,
Till Gullion his bladder would unlode.
They stand, and wait, and pray for that good houre;
Which, when it came, they sailed to the shore.
But never since dareth the Feryman,
Once intertaine the ghost of Gullian.
Drinke on drie soule, and pledge sir Gullion:
Drinke to all healths, but drinke not to thine owne.

Desunt nonnulla.

SATIRE VII.

Seest thou how gayly my yong maister goes,
Vaunting himselfe upon his rising toes;
And pranks[36] his hand upon his dagger's side;
And picks his glutted teeth since late noon-tide?
'Tis Ruffio. Trow'st thou where he din'd to day?
In sooth I saw him sit with Duke Humfray[37].

[33] ——— *last*—for *at last*.
[34] ——— *praiers*—as two syllables.
[35] ——— *caravell*—boat, a small vessel.
[36] ——— *pranks*—adjusts. See Todd's Spenser, Vol. II. p. 117.

[37] *In sooth I saw him sit with Duke Humfray, &c. &c.*

Mr. Steevens says that he never yet met with a satisfactory explanation of the cant phrase of *dining with Duke Humphrey*. "It appears, however," he adds, "from a satirical pamphlet called *The Gul's Horn-booke*, 1609, written by T. Deckar, that, in the ancient church of St. Paul, one of the aisles was called *Duke Humphrey's Walk*; in which those, who had no means of procuring a dinner, affected

Many good welcoms, and much Gratis cheere,
Keepes he for everie stragling Cavaliere.
An open house, haunted with great resort;
Long service mixt with musicall disport.
Many a faire yonker[38] with a fether'd crest,
Chooses much rather be his shot-free guest,
To fare so freely with so little cost,
Than stake his *twelve-pence* to a meaner host.
Hadst thou not told me, I should surely say
He touch't no meat of all this live-long day.
For sure me thought, yet that was but a ghesse,
His eyes seeme sunke for verie hollownesse:
But could he have (as I did it mistake)
So little in his purse, so much upon his backe?
So nothing in his maw? yet seemeth by his belt,
That his gaunt gut no too much stuffing felt.
Seest thou how side it hangs beneath his hip?
Hunger and heavy Iron makes girdles slip.
Yet for all that, how stifly strits he by[39],
All trapped in the new-found braverie.
The Nuns of new-woon Cales his bonnet lent,
In lieu of their so kind a conquerment[40].
What needed he fetch that from farthest Spaine,
His Grandame could have lent with lesser paine?
Tho' he perhaps never past the English shore,
Yet faine would counted be a conquerour.
His haire, French like, stares on his frighted hed,
One locke Amazon-like[41] disheveled,
As if he ment to weare a native cord,
If chaunce his Fates should him that bane afford.
All Brittish bare upon the bristled skin,
Close noched is his beard both lip and chin;

to loiter. Deckar concludes his fourth chapter thus: 'By this, I imagine, you have walked your bellyful, and thereupon being weary (which is rather, I believe) being most gentleman-like hungry, it is fit that as I brought you unto the *duke*, so (because he followes the fashion of great men in *keeping no house*, and that therefore you must go *seeke your dinner*,) suffer me to take you by the hand and leade you into an ordinary.' The title of this chapter is, 'How a gallant should behave himself in *Powles Walkes*'." Mr. Steevens then quotes this passage of Hall as confirming the interpretation here given. See his Note on Richard III. Act iv. Scene 4.

[38] ——— *yonker*—See Note 30. p. 317.

[39] ——————— *how stifly* STRITS *he by.*

i. e. struts.

[40] *The nuns of new-woon Cales his bonnet lent,*
In lieu of their so kind a conquerment.

He pretends to have been at the conquest of Cales, where the nuns had worked his bonnet. W.

[41] ——— *Amazon*—Accented on the second syllable. E.

His linnen collar Labyrinthian-set,
Whose thousand double turnings never met:
His sleeves halfe hid with elbow-Pineonings,
As if he meant to flie with linnen wings.
But when I looke, and cast mine eyes below,
What monster meets mine eyes in human show!
So slender wast with such an abbot's loyne,
Did never sober nature sure conjoyne.
Lik'st a strawne scar-crow in the new-sowne field,
Reard on some sticke, the tender corne to shield.
Or if that semblance suite not everie deale[42],
Like a broad shak-forke with a slender steale[43].
Despised nature suit them once aright,
Their bodie to their cote, both now mis-dight[44].
Their bodie to their clothes might shapen bee,
That nill[45] their clothes shape to their bodie.
Meane while I wonder at so proud a backe,
Whiles th' emptie guts loud rumblen for long lacke:
The bellie envieth the back's bright glee,
And murmurs at such inequalitie.
The backe appeales unto the partial eine,
The plaintive bellie pleads they bribed beene;
And he, for want of better advocate,
Doth to the eare his injurie relate.
The backe, insulting ore the bellie's need,
Says, Thou thy selfe, I others' eyes must feed.
The maw, the guts, all inward parts complaine
The back's great pride, and their own secret paine.
Ye witlesse gallants, I beshrew your harts,
That sets such discord twixt agreeing parts;
Which never can be set at onement more,
Untill the mawe's wide mouth be stopt with store.

THE CONCLUSION OF ALL.

THUS have I writ, in smoother cedar tree,
So gentle Satyrs, pend so easily.
Henceforth I write in crabbed oke-tree rinde,
Search they, that meane the secret meaning finde.
Hold out, ye guiltie and ye galled hides,
And meet my far-fetch'd stripes with waiting sides.

[42] ——— *deale*—part, division, circumstance.

[43] *Like a broad* SHAK-FORKE *with a slender steale.*
Qu. A fork to toss or *shake* hay &c. with?

[44] ——— *mis-dight*—ill-dressed. [45] ——— *nill*—will not.

VIRGIDEMIARUM.

THE THREE LAST BOOKES,

OF

BYTING SATYRES.

THE

AUTHOR'S CHARGE

TO HIS

SATYRES.

Ye luck-lesse rymes, whom not unkindly spighte
Begot long since of truth and holy rage,
Lye here in wombe of silence and still night,
Untill the broyles of next unquiet age:
That, which is others' grave, shal be your wombe;
And that, which beares you, your eternall toombe.

Cease, ere ye gin; and, ere ye live, be dead;
And dye and live, ere ever ye be borne:
And be not bore, ere ye be buryed;
Then after live, sith you have dy'd beforne[1].
When I am dead and rotten in the dust,
Then gin to live, and leave when others lust.

For when I dye, shall Envie dye with mee
And lye deepe smother'd with my marble stone;
Which, while I live, cannot be done to dye;
Nor, if your life gin ere my life be done,
Will hardly yelde t' awayt my mourning hearse,
But for my dead corps change my living verse.

What shall the ashes of my senselesse urne
Neede to regard the raving worlde above?
Sith afterwards I never can returne,
To feele the force of hatred or of love?
Oh! if my soule could see their post-hume spight,
Should it not joy and triumph in the sight?

Whatever eye shalt finde this hatefull scrole
After the date of my deare exequies,
Ah! pitty thou my playning orphane's dole,
That faine would see the sunne before it dyes.
It dy'de before: now let it live agane:
Then let it dye, and bide some famus bane.

Satis est potuisse videri.

[1] —— *beforne*—before.

VIRGIDEMIARUM.

LIB. IV.

BOOK IV.

SATIRE I.

Che baiar vuol, bai.

WHO dares upbraid these open rimes of mine
With blindfold Aquine's, or darke Venusine[1]?
Or rough-hew'ne Teretisius, writ in th' antique vain,
Like an old Satyr and new Flaccian?
Which who reads thrise, and rubs his rugged brow,
And deep indenteth every doubtfull row[2],
Scoring the margent with his blazing stars,
And hundreth crooked interlinears,
(Like to a merchant's debt-role new defac't,
When some crack'd Manour crost his book at last)
Should all in rage the curse-beat page out-rive,
And in ech dust-heape bury mee alive,
Stamping like Bucephall, whose slackned raynes
And bloody fet-lockes fry with seven men's braines:
More cruell than the cravon Satyre's ghost[3],
That bound dead-bones unto a burning post;
Or some more strait-lac'd juror of the rest,
Impannel'd of a Holy-Fax inquest[4]:
Yet well bethought, stoops downe and reads anew.
"The best lies low, and loaths the shallow view,"
Quoth old Eudemon, when his gout-swolne fist
Gropes for his double ducates in his chist[5]:

[1] ——— *Venusine*—Venusia or Venusum, now Venosa, a town and principality of the kingdom of Naples, was the birth-place of Horace. So Juvenal, i. 51.

Hæc ego non credam VENUSINA *digna lucernâ.* E.

[2] *And deep* INDENTETH *every doubtfull row.*
The edition of 1599, followed by the Oxford, reads falsely *intendeth.*

[3] *More cruell than the cravon Satyre's ghost.*
I have not been able to discover the allusion. *Craven*, or *cravent*, formerly denoted *a coward.*

[4] ——————— *Holy-Fax inquest.*
Fax antiently denoted *hair.* Possibly the reference may be to some inquest held on a *holy* relique of this nature.

[5] ——— *chist*—for *chest.*

Then buckle close his carelesse lyds once more,
To pose the poore-blind snake of Epidaore[6].
That Lyncius may be match't with Gaulard's sight,
That sees not Paris for the houses' height;
Or wilie Cyppus, that can winke and snort
Whiles his wife dallyes on Mæcenas' skort[7]:
Yet when hee hath my crabbed pamphlet red
As oftentimes as Philip hath beene dead[8],
Bids all the Furies haunt ech peevish line
That thus have rackt their friendly reader's eyne;
Worse than the Logogryphes of later times[9],
Or Hundreth Riddles shak't to sleeve-lesse rimes.
Should I endure these curses and dispight,
While no man's eare should glow at what I write?
Labeo is whip't, and laughs mee in the face:
Why? for I smite, and hide the galled-place.
Gird but the Cynick's helmet on his head,
Cares hee for Talus, or his flayle of lead[10]?
Long as the craftie Cuttle lieth sure
In the blacke Cloud of his thicke vomiture,
Who list complaine of wronged faith or fame,
When hee may shift it to another's name?
Calvus can scratch his elbow and can smile,
That thrift-lesse Pontice bites his lip the while.
Yet I intended in that selfe devise,
To checke the churle for his knowne covetise.
Ech points his straight fore-finger to his friend,
Like the blind diall on the belfrey end.
Who turns it homeward, to say, This is I,
As bolder Socrates in the comedie?
But single out, and say once plat and plaine,
That coy Matrona is a curtezan;
Or thou false Crispus chokd'st thy welthy guest,
Whiles he lay snoring at his midnight rest,

[6] *To pose the poore-blind snake of Epidaore.*

Cur in amicorum vitiis tam cernis acutùm,
Quàm aut aquila, aut serpens Epidaurius?
HORACE, Sat. i. 3.

[7] ——— *skort*—for *skirt*.

[8] *As oftentimes as* PHILIP *hath beene dead.*

Alluding, possibly, to the First Philippic of Demosthenes; where the orator, reprobating the supineness of the Athenians in giving credit to the reports of Philip's death rather than in preparing to resist his attacks, asks τέθνηκε Φίλιππος; οὐ μὰ Δία ἀλλὰ σθένει. Or he may allude to Philip of Spain. E.

[9] *Worse than the* LOGOGRYPHES *of later times.*

Logogryphes are verbal intricacies, from λογος and γριφος. It is used by Ben Jonson. See Mason's Supplement to Johnson.

[10] *Cares hee for Talus, or his flayle of lead?*

The allusion is to Spenser's Talus. W.

And in thy dung-cart didst the carkasse shrine
And deepe intombe it in Port-Esqueline[11].
Proud Trebius lives, for all his princely gate,
Or third-hand suits, and scrapings of the plate.
Titius knew not where to shroud his head
Untill he did a dying widow wed,
Whiles shee lay doting on her deathe's bed;
And now hath purchas'd lands with one night's paine
And on the morrow woes and weds againe.
Now see I fire-flakes sparkle from his eies,
Like to a Comet's tayle in th' angrie skies:
His pouting cheeks puff up above his brow,
Like a swolne toad touch't with the spider's blow:
His mouth shrinks sideward like a scornfull Playse,
To take his tired eares' ingratefull place:
His eares hang laving[12] like a new lug'd swine,
To take some counsell of his grieved eyne.
Now laugh I loud, and breake my splene to see
This pleasing pastime of my poesie;
Much better than a Paris-Garden beare[13];
Or prating puppet on a theatere;
Or Mimoe's whistling to his tabouret[14],
Selling a laughter for a cold meale's meat.
Go to then, ye my sacred Semones[15],
And please mee more the more ye doe displease.
Care we for all those bugs of ydle feare?
For Tigels grinning on the theatere?
Or scar-babe threatnings[16] of the rascal crue;
Or wind-spent verdicts of ech ale-knight's view?
Whatever brest doth freeze for such false dread,
Beshrew his base white liver for his meede.
Fond were that pittie, and that feare were sin,
To spare wast leaves that so deserved bin.

[11] *And deepe intombe it in Port-Esqueline.*

Esquiliæ was one of the Roman Hills. Here were thrown the carcases of malefactors; and here the eagles sought their prey. E.

[12] ——— *laving*—stretched, dangling: so called, perhaps, from the action of *laving out* water.

[13] ——————— *a Paris-Garden beare.*

Paris-Garden was in the Borough: and the Bear Baitings there are frequently alluded to in the productions of the time. W. See Reed's Shakespeare, Vol. XV. Page 200.

[14] *Or Mimoe's whistling to his tabouret.*

Probably alludes to Kempe. W.

[15] *Go to then, ye my sacred* SEMONES.

Semo, quasi *semi-homo*, means a deity of inferior order. See p. 206 of this Vol. "Quod à quoquam vel hominum, vel *Semonum*, vel Dæmonum, fieri possit."

[16] *Or scar-babe threatnings* ——————

i. e. such as might frighten children.

Those tooth-lesse Toyes that dropt out by mis-hap[17],
Bee but as lightning to a thunder-clap.
Shall then that foule infamous Cyned's hide
Laugh at the purple wales of others' side?
Not, if he were as neere as, by report,
The stewes had wont be to the tenis court.
Hee, that, while thousands envy at his bed,
Neighs after bridals and fresh-maydenhead:
While slavish Juno dares not looke awry,
To frowne at such imperious rivalry;
Not tho' shee sees her wedding jewels drest,
To make new bracelets for a strumpet's wrest;
Or, like some strange disguised Messaline,
Hires a night's lodging of his concubine;
Whether his twilight-torch of love doe call
To revels of uncleanly musicall,
Or midnight playes, or taverns of new wine,
Hy, ye white aprons, to your land-lord's signe;
When all, save tooth-lesse age or infancie,
Are summon'd to the Court of Venerie.
Who list excuse? when chaster dames can hire
Some snout-fayre stripling to their apple-squire[18];
Whom, staked up like to some stallion-steed,
They keepe with egs and oysters for the breed.
O Lucine! barren Caia hath an heire,
After her husband's dozen years' despayre.
And now the bribed mid-wife sweares apace,
The bastard babe doth beare his father's face.
But hath not Lelia past her virgine yeares?
For modest shame (God wot!) or penall feares?
He tels a merchant tidings of a prise,
That tells Cynedo of such novelties;
Worth little lesse than landing of a whale,
Or Gades' spoyles, or a churl's funerale.
Go bid the banes and poynt the bridall-day,
His broking baud hath got a noble prey:
A vacant tenement, an honest dowre
Can fit his pander for her paramoure;
That hee, base wretch, may clog his wit-old[19] head,
And give him hansell[20] of his Hymen-bed.
Ho! all ye females that would live unshent[21],
Fly from the reach of Cyned's regiment.
If Trent be drawn to dregs and Low refuse,
Hence, ye hot lechour, to the steaming stewes.

[17] *Those tooth-lesse Toyes that dropt out by mis-hap.* Alluding to what he calls his own Toothless Satires.

[18] —— *apple-squire*—See Note 19, p. 286. [19] —— *wit-old*—See Note 45, p. 291. [20] —— *hansell*—earnest. [21] —— *unshent*—unreproached.

Tyber, the famous sinke of Christendome,
Turn thou to Thames, and Thames run towards Rome.
Whatever damned streame but thine were meete,
To quench his lusting liver's boyling heat?
Thy double draught may quench his dog-daies' rage
With some stale Bacchis, or obsequious page,
When writhen Lena makes her sale-set showes
Of wooden Venus with fayre limned browes;
Or like him more some vayled Matrone's face,
Or trayned prentise trading in the place.
The close adulteresse, where her name is red,
Comes crauling from her husband's lukewarme bed,
Her carrion skin bedaub'd with odors sweet,
Groping the postern with her bared feet.
Now play the Satyre whoso list for mee,
Valentine self, or some as chaste as hee.
In vaine shee wisheth long Alchmæna's night,
Cursing the hasty dawning of the light;
And, with her cruell ladie-starre uprose,
Shee seeks her third roust on her silent toes;
Besmeared all with loathsome smoke of lust,
Like Acheron's stemes, or smoldring sulphur dust:
Yet all day sits she simpring in her mew[22],
Like some chast dame, or shrined saynct in shew;
Whiles hee lies wallowing with a westy hed[23]
And palish carkasse, on his brothel-bed,
Till his salt bowels boyle with poysonous fire;
Right Hercules with his second Deianire.
O Esculape! how rife is phisicke made,
When ech brasse-basen can professe the trade
Of ridding pocky wretches from their paine,
And doe the beastly cure for ten-grotes' gaine!
All these and more deserve some blood-drawne lines,
But my sixe cords beene of too loose a twine:

[22] *Yet all day sits shee simpring in her mew.*

A *mew* was a place of confinement where hawks were kept till they had moulted. Hence the King's "Mews"—that place having been formerly full of mews where the king's hawks were kept. See Reed's Shakespeare, Vol. XIV. p. 280. and Todd's Spenser, Vol. II. p. 161. Our author, Book IV. Sat. 4, has

Or tend his spar-hauke mantling in her MEW.

And, Book VI, when describing the use made by an old belle of her false teeth, he says

And with them grinds SOFT-SIMPRING ALL THE DAY.

[23] ———————— *westy hed.*

Qu. Should not this be *wefty-head,* that is *waving*, shaking, palsied.

Stay till my beard shal sweepe mine aged brest,
Then shall I seeme an awfull Satyrist[24]:
While now my rimes rellish of the ferule still,
Some nose-wise Pedant saith; whose deep-seen skill
Hath three times construed eyther Flaccus ore,
And thrise rehears'd them in his Triviall floare[25].
So let them taxe mee for my hote bloode's rage,
Rather than say I doted in my age.

SATIRE II.

Arcades ambo.

Old driveling Lolio drudges all he can
To make his eldest sonne a gentleman.
Who can despayre that sees another thrive[26],
By lone of twelve-pence to an oyster-wive[27]?
When a craz'd scaffold, and a rotten stage[28],
Was all rich Nævius his heritage.
Nought spendeth he for feare, nor spares for cost;
And all he spendes and spaires beside is lost.
Himselfe goes patch'd like some bare Cottyer[29],
Least he might ought the future stocke appeyre[30].

[24] *But my sixe cords beene of too loose a twine:*
Stay till my beard shal sweepe mine aged brest,
Then shall I seeme an awfull Satyrist.

——————Ah, si fas dicere! sed fas
Tunc, cùm ad canitiem, et nostrum istud vivere triste,
Aspexi, et nucibus facimus quæcunque relictis.
Pers. Sat. I. E.

[25] *And thrise rehears'd them in his* Triviall floare.

Triviall floare, from *Trivium,* a common resort, may mean his School-Room.

[26] *Who can despayre that sees another thrive.*

The Oxford edition reads *to see.* I have restored the genuine reading from the editions of 1598, and 1599.

[27] *By lone of twelve-pence to an oyster-wive.*

Probably by lending small sums to oyster-women for the purchase of their daily stock, for which an oppressive and usurious interest was demanded. Mr. Colquhoun, in his Treatise on the Police of the Metropolis, states this practice to be carried to a great extent, at this day, in London: many persons supporting themselves by lending enough to improvident barrow-women to purchase the stock of the day, for which they receive after the rate of six-pence for five shillings.

[28] *When a craz'd scaffold, and a rotten stage.*

See Note 27, p. 287.

[29] *Cottyer*—cottager.

[30] —— *appeyre*—impair.

Let giddy Cosmius change his choyce aray,
Like as the Turke his tents, thrise in a day;
And all to sun and ayre his sutes untold
From spightfull mothes, and frets, and hoary mold;
Bearing his paune-layd lands upon his backe,
As snayles their shels, or pedlers doe their packe.
Who cannot shine in tissues and pure gold,
That hath his lands and patrimonie sold?
Lolioe's side-cote is rough Pampilian,
Guilded with drops that downe the bosome ran;
White carsy hose, patched on eyther knee,
The very embleme of good husbandrie;
And a knit night-cap made of coursest twine,
With two long labels button'd to his chin:
So rides he mounted on the market-day,
Upon a straw-stu'ft pannell all the way,
With a maund[31] charg'd with houshold merchandise,
With egs, or white-meat, from both dayries;
And with that byes he rost for Sunday-noone,
Proud how he made that week's provision.
Else is he stall-fed on the workey-day,
With browne-bread crusts soften'd in sodden whay;
Or water-grewell; or those paups of meale,
That Maro makes his Simule and Cybeale[32]:
Or once a weeke, perhaps, for novelty,
Reez'd bacon soords[33] shall feast his family;
And weens this more than one egge cleft in twaine,
To feast some patrone and his chappelaine;
Or more than is some hungry gallant's dole,
That in a dearth runs sneaking to a hole,
And leaves his man and dog to keepe his hall
Least the wild roome should run forth of the wall.
Good man! him list not spend[34] his idle meales
In quinsing plovers, or in winning quailes[35];
Nor toot in Cheap-side baskets earne and late[36]
To set the first tooth in some novell-cate.

[31] —— *maund*—a hand-basket.

[32] ———— *or those paups of meale,*
That Maro makes his Simule and Cybeale.

Simula is used in ancient Latin Deeds for a manchet, or white-loaf. I can explain the passage no farther.

[33] *Reez'd bacon soords*—i. e. reechy remnants of bacon. *Soord* is still used in Warwickshire at least, and probably elsewhere, to denote the rind or thick skin of bacon.

[34] —— *list not spend*—i. e. list not to spend.

[35] *In quinsing plovers, or in winning quailes.*

Quinsing—descriptive of the noise made by the plover, similar to the effect of the *quinsy* on the organs of speech:—*winning* means whining.

[36] *Nor toot in Cheap-side baskets earne and late,*
To set the first tooth in some novell-cate.

Tooting means *searching*. See Todd's Spenser, vol. i. p. 53. *Earne*, is *early*. *Novell-cate* means *New-cake*.

Let sweet-mouth'd Mercia bid what crowns she please
For halfe-red cherries, or greene garden-pease,
Or the first artichoks of all the yeare,
To make so lavish cost for little cheare:
When Lolio feasteth in his reveling fit,
Some starved pullen[37] scoures the rusted spitt.
For else how should his sonne maitained bee
At Ins of Court or of the Chancery:
There to learne law, and courtly carriage,
To make amendes for his meane parentage;
Where he, unknowne, and ruffling as he can[38],
Goes currant ech-where for a gentleman?
While yet he rousteth[39] at some uncouth signe,
Nor never red his tenure's second line.
What broker's lousy wardrop cannot reach
With tissued panes to prancke each peasant's breech[40]?
Couldst thou but give the wall, the cap, the knee,
To proud Sartorio that goes stradling by:
Wer't not the needle, pricked on his sleeve,
Doth by good hap the secret watch-word give?
But hear'st thou Lolioe's sonne? gin not thy gate[41]
Untill the evening oule or bloody-batt:
Never untill the lamps of Paule's beene light,
And niggard lanternes shade the moon-shine night
Then, when the guiltie bankrupt, in bold dread,
From his close cabin thrusts his shrinking head,
That hath bene long in shady shelter pent
Imprisoned for feare of prisonment;
May be some russet-cote Parochian[42]
Shall call thee cosen, friend, or countryman,
And, for thy hoped fist crossing the streete,
Shall in his father's name his god-son greete.

[37] —— *pullen*—pullet.

[38] ———————— *ruffling as he can.*

Shakespeare has

——— *The tailor stays thy leisure,*
To deck thy body with his RUFFLING *treasure.*

Mr. Malone says "*A ruffler* in our author's time signified a noisy and turbulent swaggerer; and the word ruffling may here be applied in a kindred sense to dress." See his Note on the passage in the Taming of the Shrew, Act xiv. Sc. 3.

[39] —— *rousteth*—roosts, or lodges.

[40] *With tissued panes to prancke each peasant's breech.*

Probably with squares of tissue (a rich stuff made of silk, and silver or gold thread, woven together) to dress out, or ornament, &c. The Oxford Editor, not understanding the word *panes* in this sense, spells it *pains*, having found it *paines* in the edition of 1599.

[41] —— *gate*—gait or walk.

[42] ———————— *russet-cote Parochian.*

Probably, some homely clad inhabitant of the Parish where *he* was born.

Could never man worke thee a worser shame,
Than once to minge[43] thy father's odious name:
Whose mention were alike to thee as leve
As a catch-pol's fist unto a bankrupt's sleeve;
Or a *Hos ego* from old Petrarch's spright
Unto a plagiarie sonnet-wright[44].
There, soone as he can kisse his hand in gree[45],
And with good grace bow it below the knee,
Or make a Spanish face with fauning cheere,
With th' iland-conge like a cavalier,
And shake his head, and cringe his necke and side,
Home hies he in his father's farme to bide.
The tenants wonder at their land-lord's sonne,
And blesse them at so sudden comming on,
More than who vies his pence to viewe some trick
Of strange Moroccoe's dumbe arithmetike[46],
Or the young elephant, or two-tayl'd steere[47],
Or the rig'd camell, or the fidling frere.
Nay then his Hodge shall leave the plough and waine,
And buy a booke, and go to Schole againe.
Why mought not he, as well as others done,
Rise from his fescue to his Littleton[48]?
Fooles! they may feede with words and live by ayre,
That climbe to honor by the pulpit's stayre:
Sit seven years pining in an Anchore's cheyre,
To win some patched shreds of Minivere[49];

[43] —— *minge*—Qu. should not this be *minde*, to remind?

[44] *Or a* Hos ego *from old Petrarch's spright*
Unto a plagiarie sonnet-wright.

Qu. what is the allusion here?

[45] *There, soone as he can kisse his hand in* gree.

i. e. in expression of *liking* or *satisfaction:* from the Italian "prendi in *grado*." Frequently used by Spenser. See Todd's Spenser, vol. ii. p. 158.

[46] *Of strange Moroccoe's dumbe arithmetike, &c. &c.*

Alluding to a Horse exhibited by one Bankes, and taught to perform a variety of tricks. Shakespeare and many other writers of his day allude to his feats. Both Bankes and his Horse were, at length, to the disgrace of the age, burnt at Rome, as magicians, by order of the pope. See a curious Note, with a coarse representation of the horse exhibiting his tricks, in Reed's Shakespeare, vol. vii. p. 26.—The other lines refer to popular exhibitions of the author's time.

[47] —— *steere*—a young bullock.

[48] *Why mought not he, as well as others done,*
Rise from his fescue to his Littleton?

Fescue was restored by the Oxford Editor: the early editions reading *Festue.* It means "a small wire, by which those who teach to read point out the letters." Johnson. By Littleton is probably intended the great lawyer. The sense is, "Why might not he, as others have done, rise from the first rudiments of learning to great attainments and high reputation?"

[49] *To win some patched shreds of Minivere.*

The hood of a Master of Arts in the Universities. W. *Minivere* is "a skin with specks of white." Ainsworth.

And seven more plod at a patron's tayle,
To get a gelded chappel's cheaper sayle[50].
Olde Lolio sees, and laugheth in his sleeve
At the great hope they and his state do give.
But that, which glads and makes him proud'st of all,
Is when the brabling neighbours on him call
For counsell in some crabbed case of lawe,
Or some indentments, or some bond to draw:
His neighbour's goose hath grazed on his lea,
What action mought be entred in the plea?
So new-falne lands have made him in request,
That now he lookes as lofty as the best.
And well done Lolio, like a thrifty syre,
'Twere pitty but thy sonne should prove a squire.
How I fore-see in many ages past,
When Lolioe's caytive name is quite defa'st,
Thine heyre, thine heyre's heyre, and his heire againe
From out the loynes of carefull Lohan,
Shall climbe up to the chancell pewes on hie,
And rule and raigne in their rich tenancie:
When, perch't aloft to perfect their estate,
They racke their rents unto a treble rate;
And hedge in all the neighbour common lands[51],
And clogge their slavish tenant with commaunds;
Whiles they, poore soules, with feeling sigh complain,
And wish old Lolio were alive againe,
And praise his gentle soule and wish it well,
And of his friendly facts full often tell.
His father dead! tush, no it was not hee,
He finds records of his great pedigree;
And tels how first his famous ancestor
Did come in long since with the Conquerour.
Nor hath some bribed herald first assign'd
His quarter'd armes and crest of gentle kinde;
The Scottish Barnacle, if I might choose,
That, of a worme, doth wax a winged goose.

[50] *To get a gelded chappel's cheaper sayle.*

I believe the true reading is *gelded* chapel: i. e. a benefice robbed of its tythes &c. So, in the Return from Parnassus: Act. iii. Sc. 1. *He hath a proper* GELDED *parsonage.* W. Warton's correction is of the Oxford edition: for *gelded* is in reality the reading of those of 1598 and 1599. This application of the word occurs several times in Shakespeare.—*Sayle* means *sale.*

[51] *And hedge in all the neighbour common lands.*

Enclosures of waste lands were among the great and national grievances in our author's age. It may be presumed the practice was then carried on with the most arbitrary spirit of oppression and monopoly. W. Book v. Sat. 1. l. 4. has a similar allusion: and great part of the Third Satire of that Book turns on the same idea. E.

Nathlesse[52] some hungry squire, for hope of good,
Matches the churle's sonne into gentle blood;
Whose sonne more justly of his gentry boasts,
Than who were borne at two pide-painted posts[53],
And had some traunting chapman to his syre[54],
That traufiqu'ed both by water and by fyre.
O times! since ever Rome did kings create,
Brasse gentlemen, and Cæsars Laureate!

SATIRE III[55].

Fuimus Troës. Vel, *Vix ea nostra.*

What boots it, Pontice, tho' thou could'st discourse[56]
Of a long golden line of ancestors?
Or shew their painted faces gaylie drest,
From ever since before the last conquest?
Or tedious bedroles of descended blood,
From father Japhet since Ducalion's flood?
Or call some old church-windowes to record
The age of thy fayre arms;———
Or find some figures, halfe obliterate,
In rain-beat marble, neare to the church-gate,
Upon a crosse-leg'd toombe[57]? what boots it thee,
To shew the rusted Buckle that did tie
The garter of thy greatest grand-sire's knee?

[52] *Nathlesse*—Not the less, nevertheless.

[53] ———————*two pide-painted posts.*

Pide, or *pied*, is spotted, or speckled.

[54] *And had some* TRAUNTING CHAPMAN *to his syre.*

Traunting means travelling. Johnson explains *Tranters*, from Bailey, as "Men who carry fish from the sea-coasts to sell in the inland countries."—*Chapman* is substituted in the Errata to the first edition for *merchant*, which is in the text, but none of the later editions have adopted the correction.

[55] Part of the VIIIth Satire of Juvenal is followed here, in a correct and spirited style. E.

[56] *What boots it, Pontice, tho' thou could'st discourse, &c. &c.*

Stemmata quid faciunt? Quid prodest, Pontice, longo
Sanguine censeri pictósque ostendere vultus
Majorum? Juv. Sat. viii. l. 1. E.

[57] *Or find some figures, halfe obliterate,*
In rain-beat marble, neare to the church-gate,
Upon a crosse-leg'd toombe?—

Et Curios jam dimidios, humeróque minorem
Corvinum, et Galbam auriculis nasóque carentem.
Juv. Sat. viii. l. 4. E.

What to reserve their reliques many yeares,
Their silver-spurs, or spils[58] of broken speares?
Or cite olde Ocland's verse, how they did weild[59]
The wars in Turwin, or in Turney field?
And, if thou canst in picking strawes engage
In one halfe day thy father's heritage;
Or hide whatever treasures he thee got,
In some deepe cock-pit; or, in desp'rate lot
Upon a sixe-square peece of ivorie,
Throw both thy selfe and thy posteritie;
Or if (O shame!) in hired harlot's bed
Thy wealthy heyre-dome thou have buried:
Then, Pontice, little boots thee to discourse
Of a long golden line of ancestors.
Ventrous Fortunio his farme hath sold,
And gads to Guiane land to fish for gold;
Meeting perhaps, if Orenoque denye,
Some stragling pinnace of Polonian Rie.
Then comes home floting with a silken sayle,
That Severne shaketh with his canon-peale.
Wyser Raymundus, in his closet pent,
Laughs at such daunger and adventurement;
When halfe his lands are spent in golden smoke,
And nowe his second hopefull glasse is broke;
But yet, if haply his third fornace hold,
Devoteth all his pots and pans to gold:
So spend thou, Pontice, if thou canst not spare.
Like some stout sea-man, or Philosopher.
And were thy fathers gentle? that's their praise[60];
No thanke to thee, by whome their name decays:
By virtue got they it, and valourous deed;
Do thou so, Pontice, and be honoured.

[58] —— *spils*—small shivers of wood.

[59] *Or cite olde Ocland's verse, how they did weild &c. &c.*

——————————— *Effigies quò*
Tot bellatorum si luditur alea pernox
Ante Numantinos. Juv. Sat. viii. l. 9. E.

"Christopher Ocland, a schoolmaster of Cheltenham, published two poems in Latin Hexameters, one entitled *Anglorum Prælia*, the other *Elizabetha*." See Warton's Hist. Eng. Poetry iii. 314.

[60] *And were thy fathers gentle? that's their praise; &c. &c.*

Tota licet veteres exornent undique ceræ
Atria, nobilitas sola est atque unica virtus:
Paulus vel Cossus vel Drusus moribus esto:
Hos ante effigies majorum pone tuorum.
Juv. Sat. viii. l. 19 E.

But els, looke how their virtue was their owne,
Not capable of propagation,
Right so their titles beene, nor can be thine,
Whose ill deserts might blancke their golden line[61].
Tell me, thou gentle Trojan, dost thou prise
Thy brute beasts' worth by their dams' qualities?
Say'st thou, This Colt shall proove a swift-pac'd steed,
Only because a Jennet did him breed?
Or say'st thou, This same horsse shall win the prize,
Because his dame was swiftest Trunchefice,
Or Runcevall his syre? himselfe a Gallaway?
Whiles, like a tireling jade, he lags half-waye;
Or whiles thou seest some of thy Stallion-Race,
Their eyes boar'd out, masking the miller's-maze[62],
Like to a Scythian slave sworne to the payle,
Or dragging froathy barrels at his tayle?
Albee wise Nature, in her providence,
Wont, in the want of reason and of sence,
Traduce[63] the native virtue with the kinde,
Making all brute and senselesse things inclin'd
Unto their cause, or place where they were sowne:
That one is like to all, and all like one:
Was never foxe, but wily cubs begets:
The beare his fiercenesse to his brood besets;
Nor fearfull hare fals out of lyon's seede,
Nor eagle wont the tender dove to breede:
Creet ever wont the cypresse sad to beare,
Acheron banks the palish popelare:
The palme doth rifely rise in Jury field,
And Alpheus' waters nought but olives wild:
Asopus breeds big bul-rushes alone,
Meander, heath; peaches by Nilus growne:
An English wolfe, an Irish toad to see,
Were as a chast-man nurs'd in Italie.
And now, when Nature gives another guide
To humane-kind, that in his bosome bides,

[61] *Right so their titles beene, nor can be thine,*
Whose ill deserts might blancke their golden line.

——— *Sed te censeri laude tuorum,*
Pontice, noluerim; sic ut nihil ipse futuræ
Laudis agas. Miserum est aliorum incumbere famæ.

Juv. Sat. viii. l. 76. E.

[62] ——————— *masking the miller's-maze.*

i. e. pacing round the mill with his eyes covered.

[63] *Wont, in the want of reason and of sence,*
Traduce ———

i. e. si accustomed to traduce.

Above instinct, his reason and discourse,
His beeing better, is his life the worse!
Ah me! how seldome see we sonns succeed
Their father's praise, in prowesse and great deed!
Yet, certes, if the syre be ill inclin'd,
His faults befall his sonns by course of kinde.
Scaurus was covetous, his sonne not so;
But not his pared nayle will hee foregoe.
Florian, the syre, did women love alife,
And so his sonne doth too; all, but his wife.
Brag of thy father's faults: they are thine owne.
Brag of his lands, if those bee not forgone[64].
Brag of thine owne good deeds: for they are thine;
More than his life, or lands, or golden line.

SATIRE IV.

Plus beau que fort.

CAN I not touch some upstart carpet-shield
Of Lolio's sonne that never saw the field[65],
Or taxe wild Pontice for his Luxuries,
But straight they tell mee of Tiresias' eyes[66]?
Or lucklesse Collingborn's feeding of the crowes[67],
Or hundreth scalps which Thames still underflowes[68]?
But straight Sigalion nods and knits his browes,

[64] *Brag of his lands, if* THOSE BEE *not* FORGONE.

The Oxford edition, instead of *those be,* reads *they are*, without authority.—*Forgone* means lost, resigned.

[65] *Can I not touch some upstart* CARPET-SHIELD
Of Lolio's sonne that never saw the field—

In Shakespeare's Twelfth Night, Sir Toby says of Sir Andrew "He is a knight, dubbed with unhacked rapier, and on *carpet consideration*": which Johnson explains of a knight receiving his dignity, kneeling, not on the ground, as in war; but on a *carpet*. Hence the contemptuous term *Carpet-Knights:* which epithet the reader may see farther explained by Mr. Read and Mr. Stevens, in Reed's Shakespeare, vol. v. p. 368.

[66] *But straight they tell me of Tiresias' eyes.*

Tiresias was fabled to have been deprived of his sight by Juno, in resentment of his having determined against her a point contested between her and Jupiter.

[67] *Or lucklesse Collingborn's feeding of the crowes.*

His legend is in the Mirrour of Magistrates. He was hanged for a distich on Catesby, Ratcliff, Lord Lovel, and Richard III, about 1484. E.

[68] *Or hundreth Scalps which Thames still* UNDERFLOWES.

The Oxford editor altered this word to *overflowes,* supposing the heads to be at the bottom of the river: but the author evidently alludes to their being fixed on the bridge.

And winkes and waftes his warning hand for feare,
And lisps some silent letters in my eare?
Have I not vow'd for shunning such debate
(Pardon, ye Satyres,) to degenerate?
And, wading low in this plebeian lake,
That no salt wave shall froath upon my backe.
Let Labeo, or who else list for mee,
Go loose his eares and fall to Alchymie.
Onely let Gallio give me leave a while
To schoole him once, or ere I change my style.
O lawlesse paunch! the cause of much despight,
Through raunging of a currish appetite,
When splenish morsels cram the gaping maw,
Withouten[69] diet's care or trencher-law;
Tho' never have I Salerne rimes profest[70],
To be some ladie's trencher-criticke guest
Whiles each bitt cooleth for the oracle,
Whose sentence charms it with a ryming spell:
Touch not this coler, that melancholy:
This bit were dry and hote, that cold and dry.
Yet can I set my Gallio's dieting,
A pestle of a larke, or plover's wing;
And warne him not to cast his wanton eyne
On grosser bacon, or salt haberdine[71],
Or dried fliches of some smoked beeve
Hang'd on a writhen with since Martin's eve,
Or burnt larke's heeles, or rashers raw and grene,
Or melancholike liver of a hen;
Which stout Voravo brags to make his feast,
And claps his hand on his brave ostrige-brest,
Then fals to praise the hardy Janizar
That sucks his horse side, thirsting in the warre:
Lastly, to seale up all that he hath spoke,
Quaffes a whole tunnell of Tobacco smoke.
If Martius in boystrous buffes be drest,
Branded with iron plates upon the brest,
And pointed on the shoulders for the nonce[72],
As new-come from the Belgian Garrisons,
What shall thou need to envie ought at that,
When as thou smellest like a Civet-Cat?

[69] *Withouten*—without.

[70] *Tho' never have I Salerne rimes profest,*
&c. &c.

Salernum is a city in the kingdom of Naples, which had formerly a famous University. I cannot explain the Satirist's allusion.

haberdine—a dried salt-cod.

[72] ——————*for the nonce.*

i. e. for the occasion or purpose. See Johnson; and Todd's Spencer, vol. vi. p. 271.

When as thine oyled lockes smooth platted fall,
Shining like varnisht pictures on a wall?
When a plum'd fanne may shade thy chalked face,
And lawny strips thy naked bosome grace.
If brabling Make-Fray, at each fayre and sise,
Picks quarrels for to show his valiantise;
Straight pressed, for a hungry Swizzer's pay,
To thrust his fist to each part of the fray;
And, piping hote, puffes toward the pointed plaine,
With a broad Scot, or proking spit of Spaine[73];
Or hoyseth sayle up to a forraine shore,
That he may live a lawlesse conquerer:
If some such desp'rate Hackster shall devise
To rouse thy hare's-hart from her cowardise,
As idle children striving to excell
In blowing bubles from an emptie shell;
Oh Hercules! how like to prove a man,
That all so rath[74] thy warlike life began!
Thy mother could thee for thy cradle set
Her husband's rusty iron corselet;
Whose jargling sound might rocke her babe to rest,
That never playn'd of his uneasie nest:
There did he dreame of drery wars at hand,
And woke, and fought, and won, ere he could stand.
But who hath seene the lambs of Tarentine[75],
May gesse what Gallio his manners beene:
All soft as is the falling thistle-downe,
Soft as the fumy ball, or Morrian's crowne[76].
Now Gallio, gins thy youthly heate to raigne
In every vigorous limme and swelling vaine.
Time bids thee raise thy hedstrong thoughts on hy,
To valour and adventerous chivalry:

[73] *With a broad Scot, or proking spit of Spaine.*
With a broad Scotch dirk; or long, slender Spanish sword.

[74] *—rath*—early.

[75] *But who hath seene the lambs of Tarentine, &c. &c.*

——— Si cupidus, si
Venus, et Euganeâ quantumvis mollior agnâ:
Si tenerum attritus Catinensi pumice lumbum
Squallentes traducit avos ———
Juv. Sat. VIII. l. 14. E.

[76] *——— Morrian's crowne.*

Morrian is the Fool in the play. W. By *crowne* may, therefore, be meant either the Fool's *head* or the *cap* which he wore. But, Query, does not our author allude to Maid Marian's crown among the Morris Dancers? See Fig. 2. in the Ancient Window of Mr. Tollett given at the end of vol. XI. of Reed's Shakespeare: where, as the Mock Queen, her crown appears puffed out at the top.

Paune thou no glove for challenge of the deed,
Nor make thy Quintaine other's armed head
T'enrich the waiting herald with thy shame [77],
And make thy losse the scornfull scaffold's game.
Wars, God forefend [78]! nay God defend from warre!
Soone are sonns spent, that not soone reared are.
Gallio may pull mee roses ere they fall,
Or in his net entrap the tennis-ball,
Or tend his spar-hauke mantling in her mew [79],
Or yelping begles' busy heeles persue,
Or watch a sinking corke upon the shore,
Or halter finches through a privy doore,
Or, list he spend the time in sportfull game,
In daily courting of his lovely dame,
Hang on her lips, melt in her wanton eye,
Dance in her hand, joy in her jollity;
Here's little perill, and much lesser paine,
So timely Hymen doe the rest restraine.
Hy, wanton Gallio, and wed betime,
Why should'st thou leese [80] the pleasures of thy prime?
Seest thou the rose-leaves fall ungathered?
Then hy thee, wanton Gallio, to wed.
Let ring and ferule meet upon thy hand [81],
And Lucine's girdle with her swathing-band.
Hy thee, and give the world yet one dwarfe more,
Such as it got when thou thy selfe wast bore.
Looke not for warning of thy bloomed chin:
Can never happinesse to soone begin.
Virginius vow'd to keepe his mayden-head,
And eats chast lettuce, and drinkes poppy-seed,

Nor make thy Quintaine other's armed head
T'enrich the waiting herald with thy shame.

The *Quintaine*, or *Quintin*, is described by Johnson, as "An upright post, on the top of which a cross post turned upon a pin. At one end of the cross post was a broad board, and at the other a heavy sand-bag. The play was to ride against the broad end with a lance, and pass by before the sand-bag, coming round, should strike the tilter on the back." This appears to have been the kind commonly used in English sports: but Quintaines of different construction, as in the figure of a man with a sword or a sand-bag, were used on the continent. The principle of all these was the same, viz. to avoid the blow of the sword or sand-bag, by striking the Quintaine in a particular place. Figures of the different kinds may be seen in the curious Notes of Mr. Malone and Mr. Douce on the subject. See Reed's Shakespeare, vol. viii. pp. 193-198.

[78] —— *forefend*—avert, prohibit. Frequent in Shakespeare.

[79] *Or tend his spar-hauke mantling in her mew.*

To *mantle*, is "to spread the wings as a hawk in pleasure," says Johnson. The *mew* was the place where hawks were confined. See Note 22, p. 331.

[80] —— *leese*—lose.

[81] *Let ring and ferule meet upon thy hand.*

i. e. Marry, while so young as to be yet under the ferule of the master.

And smels on camphyre fasting; and, that done,
Long hath he lived, chast as a vayled nunne;
Free as the new-absolved Damosell,
That Frere Cornelius shrived [82] in his cell:
Till, now he waxt a toothlesse bacheler,
He thaws like Chaucer's frosty Janivere;
And sets a month's minde upon smyling May,
And dyes his beard that did his age bewray;
Byting on annis-seede and rose-marine,
Which might the fume of his rot lungs refine:
Now he in Charon's barge a bride doth seeke,
The maydens mocke, and call him withered leeke,
That with a greene tayle hath a hoary head;
And now he would, and now he cannot wed.

SATIRE V.

Stupet albius ære.

WOULD now that Matho were the Satyrist,
That some fat bribe might greaze him in the fist;
For which he neede not braule at any barre,
Nor kisse the booke to be a perjurer:
Who else would scorne his silence to have solde,
And have his tongue tyed with stringes of gold?
Curius is dead, and buried long since,
And all that loved golden Abstinence.
Might he not well repine at his olde fee,
Would he but spare to speake of usurie?
Hirelings enow beside can be so base,
Tho' we should scorne ech bribing varlet's brasse:
Yet he and I could shun ech jealous head,
Sticking our thumbs close to our girdle-stead:
Tho' were they manicled behinde our backe,
Another's fist can serve our fees to take.
Yet pursy [83] Euclio, chearly smiling, prayd
That my sharpe words might curtal their side trade:
For thousands beene in every governall [84],
That live by losse, and rise by others' fall.
Whatever sickly sheepe so secret dies,
But some foule raven hath bespoke his eyes?
What else makes N——, when his lands are spent,
Go shaking like a threedbare malecontent;

[82] *That Frere Cornelius shrived* ——
That Friar Cornelius confessed.

[83] —— *pursy*—fat.

[84] —— *governall*—government.

Whose band-lesse bonnet vailes his ore-grown chin,
And sullen rags bewray his morphew'd [85] skin?
So ships he to the wolvish westerne ile,
Among the savage kernes in sad exile [86];
Or in the Turkish wars, at Cæsar's paye,
To rub his life out till the latest day.
Another shifting gallant to forecast
To gull his hostesse for a month's repast,
With some gal'd [87] trunk, ballac'd [88] with straw and stone,
Left for the paune of his provision.
Had F——'s shop lyen fallow but from hence,
His doores close seal'd as in some pestilence,
Whiles his light heeles their fearfull flight can take,
To get some badg-lesse blew upon his backe [89]?
Tocullio was a welthy usurer,
Such store of incomes had he every yeare,
By bushels was he wont to meete his coyne,
As did the olde wife of Trimalcion.
Could he doe more, that finds an idle roome
For many hundreth thousands on a toombe?
Or who reares up foure free-schooles in his age,
Of his olde pillage and damn'd surplusage?
Yet now he swore, by that sweete crosse he kist
(That silver crosse, where he had sacrific'd
His coveting soule, by his desire's owne doome,
Dayly to dye the Divel's martyrdome)
His angels were all flowne up to their sky,
And had forsooke his naked treasurie.
Farewell Astrea and her weights of gold,
Untill his lingring calends once be told;

[85] —— *morphew'd*—scurfy.

[86] *So ships he to the wolvish westerne ile,*
Among the savage kernes in sad exile.

Our author had probably seen Spenser's "View of the State of Ireland", composed a short time before the publication of these Satires, though not printed till many years afterwards. The *Kernes* are Irish foot-soldiers. Spenser's description of them is an ample justification of our Satirist's epithet of SAVAGE *kernes;* and it is probably in allusion to their character that Hall calls Ireland *wolvish.* "Marrie", he says, "those be the most barbarous and loathly conditions of any people (I thinke) under heaven: for, from the time that they enter into that course, they doe use all the beastly behaviour that may bee: they oppose all men: they spoile as well the subject, as the enemy: they steale: they are cruel and bloodie; full of revenge, and delighting in deadly execution; licentious; swearers, and blasphemers; common ravishers of women, and murtherers of children". See Todd's edit. vol. viii. p. 392.

[87] ——*gal'd*—fretted, torne.

[88] ——*ballac'd*—ballasted, loaded.

[89] *To get some badg-lesse blew upon his backe.*

Some dress, different from that which he had worne, in order to prevent detection.

Nought left behind but waxe and parchment scroles,
Like Lucian's dreame that silver turn'd to coles[90].
Shouldst thou him credit, that nould[91] credit thee?
Yes, and mayst sweare he swore the verity.
The ding-thrift heyre his shift-got summe mispent,
Comes drouping like a pennylesse penitent,
And beats his faint fist on Tocullio's doore:
It lost the last, and now must call for more.
Now hath the spider caught a wandring flye,
And drags her captive at her cruell thigh:
Soone is his errand red in his pale face,
Which beares dumb Characters of every case.
So Cyned's dusky cheeke and fiery eye,
And hayre-les brow, tels where he last did lye.
So Matho doth bewray his guilty thought,
Whiles his pale face doth say his cause is nought.
Seest thou the wary angler trayle along
His feeble line, soone as some pike too strong
Hath swallowed the bayte that scornes the shore,
Yet now neare hand cannot resist no more.
So lyeth he aloofe in smooth pretence,
To hide his rough intended violence:
As he, that, under name of Christmas cheere,
Can starve his tennants all th' ensuing yeare.
Paper and waxe (God wot!) a weake repay
For such deepe debts and downstakt summs as they[92].
Write, seale, deliver, take, go spend and speede,
And yet full hardly could his present need
Part with such summe: for but as yester-late[93]
Did Furnus offer pen-worths at easy rate,
For small disbursment: he the bankes hath broke,
And needs mote now some further playne orelooke;
Yet, ere he goe, fayne would he be relcast,
Hy you, ye ravens, hy you to the feast.
Provided that thy lands are left entyre,
To be redeem'd or ere thy day expyre;
Then shalt thou teare those idle paper-bonds,
That thus had fettered thy pauned lands.
Ah foole! for sooner shalt thou sell the rest,
Than stake ought for thy former interest;

[90] *Like Lucian's dreame that silver turn'd to coles.*

This may be a *figurative* allusion to what is related in the *Somnium Luciani*. If not, I am not aware to what other part of his writings it refers.

[91] —— *nould*—quasi ne would, would not.

[92] *For such deepe debts and* DOWNSTAKT *summs as they.*

The edition of 1599 reads *downcast;* and is followed, as usual, by the Oxford Editor.

[93] ———————— *yester-late.*

i. e. so lately since as yesterday.'

When it shall grinde thy grating gall for shame,
To see the lands, that beare thy grandsire's name,
Become a dunghill peasant's sommer-hall,
Or lonely Hermit's cage inhospitall;
A pining gourmand, an imperious slave,
A hors-leech, barren womb, and gaping grave[94]:
A legal theefe, a blood-lesse murtherer,
A feind incarnate, a false usurer:
Albee such mayne extort[95] scorns to be pent
In the clay walles of thatched tenement:
For, certes, no man of a low degree
May bid two guestes, or gout, or usurie:
Unlesse some base hedge-creeping Collybist[96]
Scatters his refuse scraps on whom he list,
For Easter-gloves, or for a Shroftide hen,
Which, bought to give, he takes to sell agen.
I doe not meane some glozing[97] merchant's feate,
That laugheth at the cozened world's deceipt,
When as a hundred stocks ly in his fist,
He leakes and sinkes, and breaketh when he list.
But Nummius eas'd the needy gallant's care
With a base bargaine of his blowen[98] ware
Of fusted hoppes, now lost for lacke of sayle,
Or mo'ld browne-paper that could nought availe;
Or what he cannot utter otherwise,
May pleasure Fridoline for treble price:
Whiles his false broker lyeth in the winde,
And for a present chapman is assign'd,
The cut-throte wretch for their compacted gaine
Buyes all for but one quarter of the mayne[99];
Whiles, if he chance to breake his deare-bought day,
And forfait, for default of due repay,
His late intangled lands; then, Fridoline,
Buy thee a wallet, and go beg or pyne.

[94] *A hors-leech, barren womb, and gaping grave.*

"The *horseleach* hath two daughters, crying, Give, Give. There are three things that are never satisfied: yea, four things say not, It is enough:—The *grave*, and the *barren womb* &c." Prov. xxx. 15, 16.

[95] —— *mayne extort* ——

i. e. excessive extortion.

[96] *Unlesse some base hedge-creeping* COLLYBIST.

Our author uses this word when speaking of Christ's driving the money-changers out of the Temple.—"See now, how his eyes sparkle with holy anger, and dart forth beams of indignation in the faces of these guilty *Collybists!*" Works, vol. ii. p. 458. The word is from the Greek Κολλυβιστής, a Money-changer, Banker, &c.

[97] —— *glozing*—flattering, fraudulent.
[98] —— *blowen*—stale.
[99] —— *mayne*—full price.

If Mammon selfe should ever live with men,
Mammon himselfe shal be a citizen.

SATIRE VI [100].

Quid placet ergo?

I WOTE not how the world's degenerate [101],
That men or know or like not their estate:
Out from the Gades up to th' easterne morne,
Not one but holds his native state forlorne.
When comely striplings wish it were their chance,
For Cænis' distaffe to exchange their lance,
And weare curl'd periwigs, and chalke their face,
And still are poring on their pocket-glasse.
Tyr'd [102] with pin'd ruffes, and fans, and partlet-strips [103],
And buskes [104] and verdingales [105] about their hips;
And tread on corked stilts a prisoner's pace,
And make their napkin for their spitting-place,
And gripe their wast within a narrow span:
Fond Cænis that would'st wish to be a man!
Whose mannish hus-wives like their refuse state,
And make a drudge of their Uxorious mate;
Who, like a cot-queene [106], freezeth at the rocke,
Whiles his breech't dame doth man the forrein stock.

[100] In this Satire our author appears to have had both the First Ode and the First Satire of Horace in view.

[101] *I wote not how the world's degenerate,*
&c. &c.

Quî fit, Mæcenas, ut nemo quam sibi sortem
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat? ———

Hor. Lib. i. Sat. i.

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona.

Juv. Sat. x. E.

[102] *Tyr'd*—Attired.

[103] —— *partlet-strips.*
Johnson's definition of *partlet*, after Hanmer, is "A name given to a hen; the original signification being a ruff or band, or covering for the neck": and, in illustration, he quotes this line of our author.

[104] —— *buskes*—
Pieces of steel or whalebone, worn by women to strengthen their stays.

[105] —— *verdingales*—
Or *Fardingales*—"A whale-bone circle that ladies formerly wore on their hips, and upon which they ty'd their petticoats." Phillips's New World of Words.

[106] —— *cot-queene*—
"A man that is too busy in meddling with women's affairs". Phillips's New World of Words.

Is't not a shame to see each homely groome
Sit perched in an idle chariot-roome [107],
That were not meete some pannell to bestride,
Surcingled to a galled hackney's hide?
Each muck-worme will be rich with lawlesse gaine,
Altho' he smother up mowes of seven years' graine,
And hang'd himselfe when corn grows cheap again;
Altho' he buy whole harvests in the spring,
And foist in false strikes to the measuring;
Altho' his shop be muffled from the light,
Like a day-dungeon or Cimmerian night:
Nor full nor fasting can the carle [108] take rest,
Whiles his George-Nobles rusten [109] in his chest:
He sleeps but once, and dreames of burglarie,
And wakes and castes about his frighted eye,
And gropes for theeves in every darker shade [110];
And, if a mouse but stirre, he cals for ayde.
The sturdy plough-man doth the soldier see
All scarfed with pide [111] colours to the knee,
Whom Indian pillage hath made fortunate;
And now he gins to loath his former state:
Now doth he inly scorne his Kendall-Greene [112],
And his patch't cockers [113] now despised beene.
Nor list he now go whistling to the carre,
But sells his teme and fetleth [114] to the warre.
O warre! to them that never tryde thee, sweete!
When his dead mate fals groveling at his feete,
And angry bullets whistlen [115] at his eare,
And his dim eyes see nought but death and drere [116].
Oh happy plough-man! were thy weale well knowne:
Oh happy all estates except his owne!

[107] *Sit perched in an idle chariot-roome.*

Mr. Warton has adduced some very curious anecdotes of coaches; which had, by this time, got into common use. They were introduced, I believe, about 1564. E.

[108] —— *carle*—a churl, clown.
[109] —— *rusten*—rust.

[110] *And gropes for* THEEVES *in every darker shade.*

The Oxford Editor, ridiculously enough, has converted this word into *th' eves.*

[111] —— *pide*—or *pied*, spotted, speckled.

[112] *Now doth he inly scorne his Kendall-Greene.*

See Statute of Rich. II. an. 12. A. D. 1389. E.

[113] ——— *patch't cockers*—

I know not what these mean.

[114] —— *fetleth*—prepareth for, or enters upon. The word is still used in the midland counties to signify adjusting, preparing, &c.

[115] —— *whistlen*—whistle.
[116] —— *drere*—sadness, misery.

Some drunken Rimer thinks his time well spent,
If he can live to see his name in print;
Who when he is once fleshed [117] to the presse,
And sees his handsell [118] have such fayre successe,
Sung to the wheele, and sung unto the payle,
He sends forth thraves of ballads to the sale [119].
Nor then can rest, but volumes up bodg'd rimes,
To have his name talk't of in future times.
The brainsicke youth, that feeds his tickled eare
With sweet-sauc'd lies of some false Traveiler,
Which hath the Spanish Decades [120] red awhile,
Or whet-stone leasings of old Maundevile [121];
Now with discourses breakes his midnight sleepe,
Of his adventures through the Indian deepe,
Of all their massy heapes of golden mine,
Or of the antique toombs of Palestine;
Or of Damascus' magicke wall of glasse,
Of Salomon, his sweating piles of brasse,
Of the bird Ruc that beares an elephant [122],
Of mer-maids that the southerne seas do haunt,
Of head-lesse men [123], of savage Cannibals,
The fashions of their lives and governals [124]:
What monstrous cities there erected bee,
Cayro, or the City of the Trinitie.

[117] —— *fleshed*—initiated, introduced.
[118] —— *handsell*—earnest, first-fruits.

[119] *He sends forth thraves of ballads to the sale.*

Supposed to have been levelled at Elderton, a celebrated drunken ballad-writer. W.

[120] —— *Spanish Decades* ——

An old black-letter quarto, translated from the Spanish into English about 1590: and more than once alluded to in the satirical productions of the time. W.

[121] *Or* WHET-STONE LEASINGS *of old Maundevile*—

i. e. with his *amusing and interesting fabrications.*

[122] *Of the bird Ruc that beares an elephant.*

—"in eâdem ipsâ orbis parte, in quâ monstrosissimus ales RUC elephantum integrum unguibus suis rapiens deglutiendum."—Mundus Alter et Idem. See p. 142 of this vol. The author of the English Translation of this piece adds in a note, "This bird's picture is to be seen in the largest Maps of the World, with an Elephant in his pounces." See a large account of this fabulous creature Lib. i. c. 10. of the same work, at p. 153 of this vol. The author mentions it again, p. 238, in his Censure of Travel; where there occurs a similar reprehension of the marvellous stories of travellers with that in this Satire.

[123] *Of head-lesse men* ——

"We can tell .... of those headless eastern people, that have their eyes in their breast; a mis-conceit arising from their fashion of attire which I have sometimes seen". See Censure of Travel, p. 238 of this vol.

[124] —— *governals*—governments.

Now are they dung-hill cocks, that have not seene
The bordering Alpes, or else the neighbour Rhene
And now he plyes the newes-full Grashopper [125],
Of voyages and ventures to enquire.
His land morgag'd, he sea-beat in the way,
Wishes for home a thousand sithes [126] a day.
And now he deemes his home-bred fare as leefe [127],
As his parch't bisket, or his barreld beefe.
Mong'st all these sturs of discontented strife,
Oh let me lead an academicke life [128]!
To know much, and to thinke we nothing know;
Nothing to have, yet think we have enow:
In skill to want, and wanting seeke for more;
In weale, nor want nor wish for greater store.
Envy, ye monarchs, with your proud excesse,
At our low sayle [129], and our hye happinesse.

SATIRE VII [130].

POMH PYMH.

Who says these Romish pageants bene too hy
To be the scorne of sportfull poesy?
Certes not all the worlde such matter wist [131]
As are the Seven Hills, for a Satyrist.
Perdy [132], I loath a hundreth Mathoes' tongues,
A hundreth gamesters' shifts or landlords' wrongs,

[125] *And now he plyes the newes-full Grashopper.*

The Exchange, having the Grashopper as a vane; the crest of Sir Thomas Gresham, its founder.

[126] —— *sithes*—times.
[127] —— *leefe*—dear, precious.

[128] *Mong'st all these sturs of discontented strife,*
Oh let me lead an academicke life!
&c. &c.

Our author appears from his "Specialities" to have been warmly attached to the academic life which he here praises. Speaking of his election as a Fellow of Emanuel College, he says—"I was with a cheerful unanimity chosen into that Society; which if it had any equals, I dare say had none beyond it for good order, studious carriage, strict government, austere piety: in which I spent six or seven years more with such contentment, as the rest of my life hath in vain striven to yield."

[129] *At our low sayle* ————

This expression was proverbial. In "The Return from Parnassus", Act iv. Sc. 5. we find *Scholars must frame to live at a low sayle.* E.

[130] Compare this Satire with Mundus Alter et Idem, Lib. iii. c. 8, 9.
[131] —— *wist*—knows.
[132] *Perdy*—Fr. *par Dieu*, an old oath.

Or Labeo's poems, or base Lolio's pride,
Or ever what I thought or wrote beside ;
When once I thinke if carping Aquine's spright [133]
To see now [134] Rome were licenc'd to the light,
How his enraged ghost would stampe and stare,
That Cæsar's throne is turn'd to Peter's chayre.
To see an olde shorne Lozell [135] perched hy, .
Crossing beneath a golden Canopy ;
The whiles a thousand hairelesse crownes crouch low,
To kisse the precious case of his proude toe :
And, for the lordly Fasces borne of olde,
To see two quiet crossed keyes of golde ;
Or Cybele's shrine, the famous Pantheon's frame,
Turn'd to the honour of our Ladie's name.
But that he most would gaze and wonder at,
Is th' horned miter, and the bloudy hat,
The crooked staffe, their coule's strange form and store,
Save that he saw the same in hell before :
To see the broken nuns, with new-shorne heads,
In a blinde [136] cloyster tosse their idle beades;
Or louzy coules come smoking from the stewes,
To raise the leud rent to their lord accrewes [137],
(Who, with ranke Venice, doth his pompe advance
By trading of ten thousand curtezans [138])
Yet backward must absolve a female's sin ;
Like to a false dissembling Theatine [139].

[133] ———— *carping Aquine's spright.*

Meaning Juvenal, who was born at Aquinum, a town in Campania. EDITOR.
The thought of Juvenal's rising from the tomb to survey Papal Rome, might perhaps originate with Spenser's lines when figuring the Ruins of Rome;——

" O that I had the Thracian Poet's harp
For to awake out of th' infernal shade
Those antique Cæsars, sleeping long in dark,
The which this antient city whilome made."
St. 25. E.

[134] —— *now*—present.

[135] —— *Lozell*—" A lazy lubber, a slothfull booby". Phillips's New World of Words.

[136] —— *blinde*—dark.

[137] *To raise the leud rent to their lord accrewes.*

The relative is omitted.

[138] *Who, with ranke Venice, doth his pompe advance*
By trading of ten thousand curtezans.

" Scorta Romæ Julium nummum solvunt Pontifici : exhinc census illius annuus excedit 40,000 Ducatos. Paul iii. in Tabellis suis habuit Meretrices 45,000". See Note at p. 201 of this volume.

[139] *Like to a false dissembling Theatine.*

Friars thus named, from Teate in the kingdom of Naples. Their history may be found in the Dictionaries of the French Academy and of Moreri. E.

Who, when is skine is red with shirts of male
And rugged haire-cloth, scoures his greazy nayle;
Or wedding garment tames his stubburne backe,
Which his hempe girdle dyes all blew and blacke:
Or, of his almes-boule three dayes sup'd and din'd,
Trudges to open stewes of either kinde:
Or takes some Cardinal's stable in the way,
And with some pamper'd mule doth weare the day,
Kept for his lord's own sadle when him list.
Come, Valentine, and play the satyrist,
To see poor sucklings welcom'd to the light
With searing yrons of some sowre Jacobite[140],
Or golden offers of an aged foole,
To make his coffin some Franciscan's coule[141]:
To see the Pope's blacke knight, a cloked Frere,
Sweating in the channell like a Scavengere;
Whom earst thy bowed hamme did lowly greete,
When at the corner-crosse thou did'st him meete,
Tumbling his Rosaries hanging at his belt,
Or his Barretta, or his towred felt[142]:
To see a lasie dumb Acholithite[143],
Armed against a devout flye's despight,
Which at th' hy alter doth the Chalice vaile
With a broad flie-flappe of a Peacocke's tayle;
The whiles the likerous priest spits every tryce[144]
With longing for his morning sacrifice,

[140] ——————————— *some sowre Jacobite.*

A Jacobite, or Jacobin, was a Grey Friar. E.

[141] *Or golden offers of an aged foole,*
To make his coffin some Franciscan's coule.

How highly a cowl was prized to keep away Demons, may be seen in Pennant's London, under Christ Church, Newgate Street. E.

[142] *Or his* BARRETTA, *or his* TOWRED FELT.

The *Bireta* was a covering for the head; the *bireta coccinea* was a *Cardinal's Hat;* and the *birretum album* the covering worne by *Serjeants at Law.* See Spelman under the word *Birrus.*—The *towred felt* must mean a high crowned hat.

[143] *To see a lasie dumb Acholithite,*
&c. &c.

This was an inferior part of the Acholite's office; whose chief business was to deliver the water vessels and candlesticks to the Priest. The Form of the Peacock Fan may be seen in Bp. Carleton's Remembrance, p. 37, where it occurs in the head-piece to chap. iv. E.

Weever says, "The *Acolites* or *Acoluthites* were to follow and serve the Bishop or chief Priest, to provide and kindle the lights and lamps of the Church, and to register the names of such as were catechized". See Mason's Supplement to Johnson.

[144] *The whiles the likerous priest spits every trice,*
&c. &c.

"Thi sort of ridicule is improper and dangerous. It has a tendency, even with-

Which he reres up quite perpendiculare,
That the mid-church doth spite the Chancel's fare,
Beating their emptie mawes that would be fed
With the scant morsels of the Sacrist's bread.
Would he not laugh to death, when he should heare
The shamelesse legends of S. Christopher,
S. George, the Sleepers, or S. Peter's well,
Or of his daughter good S. Petronell [145] ?
But had he heard the female father's grone,
Yeaning in mids of her procession [146];
Or now should see the needlesse tryall-chayre,
(When ech is proved by his bastard heyre)
Or saw the churches, and new calendere
Pestred with mungrell saints and reliques dere,
Should hee cry out on Codro's tedious tomes [147]
When his new rage would aske no narrower rooms ?

out an entire parity of circumstances, to burlesque the celebration of this awful solemnity in the Reformed Church. In laughing at false religion, we may sometimes hurt the true. Though the rites of the Papistic Eucharist are erroneous and absurd, yet great part of the ceremony, and above all the radical idea, belong also to the Protestant Communion". This is Mr. Warton's Note on the passage; which I wished not to suppress, though I think his censure of the Satirist, in great part at least, misplaced. The satire is directed, not against any circumstance to be found in the simple and dignified celebration of the Protestant Communion, but singly against the unscriptural and ridiculous custom of the priest appropriating all the wine to himself and distributing wafers only to the other communicants. EDITOR.

[145] *Would he not laugh to death, when he should heare*
The shamelesse legends of S. Christopher,
S. George, the Sleepers, or S. Peter's well,
Or of his daughter good S. Petronell ?

Among the MSS. which Bishop Fell presented to the Bodleian are four volumes of great antiquity, entitled "Vitæ et Passiones Sanctorum." In these may be found the legends here alluded to. E.

The story of Petronella, the daughter of St. Peter, seems, in part at least, to have been believed by our author. See Works, vol. ix. pp. 137, 143.

[146] *But had he heard the Female Father's grone,*
Yeaning in mids of her procession.

Alluding to the story of Pope Joan.

[147] *Should he cry out on Codro's tedious tomes —*

The edition of 1599, followed by the Oxford, reads *toombes;* with manifest impropriety, as the Satirist alludes to the opening lines of his favourite Juvenal:—

Semper ego auditor tantùm? nunquámne reponam,
Vexatus toties rauci Theseide CODRI ?
Impunè ergo mihi recitaverit ille togatas,
Hic elegos? impunè diem consumserit ingens
Telephus? aut summi plená jam margine libri
Scriptus, et in tergo, nec dum finitus Orestes ?

VIRGIDEMIARUM.

LIB. V.

BOOK V.

SATIRE I.

Sit pœna merenti.

PARDON, ye glowing eares: needs will it out,
'Tho' brazen wals compas'd my tongue about,
As thicke as welthy Scrobioe's quick-set rowes
In the wide common that he did inclose.
Pull out mine eyes, if I shall see no vice,
Or let me see it with detesting eyes.
Renowmed Aquine[1], now I follow thee,
Far as I may for feare of jeopardie;
And to thy hand yeeld up the Ivye-mace,
From crabbed Persius, and more smooth Horace;
Or from that shrew, the Roman Poetesse,
That taught her gossips learned bitternesse;
Or Lucile's muse, whom thou didst imitate,
Or Menip's olde, or Pasquiller's of late.
Yet name I not Mutius, or Tigilline,
Though they deserve a keener stile than mine;
Nor meane to ransacke up the quiet grave;
Nor burne dead bones, as he example gave.
I taxe the living: let dead ashes rest,
Whose faults are dead, and nayled in their chest.
Who can refrain that's guiltlesse of their crime,
Whiles yet he lives in such a cruell time?
When Titio's grounds, that in his grand-sire's daies[2]
But one pound fine, one penny rent did raise,
A sommer-snow-ball, or a winter-rose,
Is growne to thousands as the world now goes.

Renowmed Aquine ———

i. e. Juvenal. See Note 133, on Book iv.

[2] *When Titio's grounds, that in his grand-sire's daies.*

The first edition reads this line, uncouthly,

When Titius his grounds, that in grand-sire's daies.

I have followed the edition of 1599.

So thrift, and time, sets other things on flote,
That now his sonne sooups [3] in a silken cote,
Whose grandsire happily, a poore hungry swayne,
Beg'd some cast abby in the churche's wayne:
And, but for that, whatever he may vaunt,
Who now's a monke had been a Mendicant [4].
While freezing Matho, that for one leane fee
Wont terme ech Terme the Terme of Hilarie,
May now, in sted of those his simple fees,
Get the fee-simples of fayre manneryes [5].
What, did he counterfait his prince's hand,
For some strave [6] lord-ship of concealed land?
Or, on ech Michaell and Lady-Day,
Tooke he deepe forfaits for an houre's delay;
And gain'd no lesse by such injurious braule,
Than Gamius by his sixt wife's buriall?
Or hath he woune some wider interest,
By hoary charters from his grand-sire's chest,
Which late some bribed scribe for slender wage,
Writ in the characters of another age,
That Ploydon selfe might stammer to rehearse [7],
Whose date ore-lookes three Centuries of yeares?
Who ever yet the trackes of weale so tride,
But there hath beene one beaten way beside?
He, when he lets a lease for life, or yeares,
(As never he doth untill the date expeares;
For when the full state in his fist doth lie,
He may take vantage of the vacancy)
His fine affords so many trebled pounds
As he agreeth yeares to lease his grounds:
His rent in fair respondence [8] must arise
To double trebles of his one yeare's price.

[3] *sooups*—flaunts proudly. See Note 24, on Book I. Sat. 3.

[4] *Who now's a monke had been a Mendicant.*

The edition of 1599, followed as usual by the Oxford, reads this line without meaning,

Who KNOWS *a monke had beene a Mendicant.*

[5] *While freezing Matho, that for one leane fee*
Wont terme ech Terme the Terme of Hilarie,
May now, in sted of those his simple fees,
Get the fee-simples of fayre manneryes.

A striking example of the taste of the age for puns. E.

[6] ——*strave*—Qu. stray?

[7] *That Ploydon selfe might stammer to rehearse.*

Ploydon, or Plowdon, was an eminent lawyer of that day.

[8] *respondence*—for correspondence. E.

Of one baye's breadth [9], God wot! a silly cote [10],
Whose thatched sparres are furr'd with sluttish soote
A whole inch thick, shining like black-moor's brows,
Through smok that down the head-les barrel blows [11];
At his bed's-feete feeden his stalled teme;
His swine beneath, his pullen ore the beame:
A starved tenement, such as I gesse
Stands stragling in the wasts of Holdernesse;
Or such as shiver on a Peake-hill side,
When March's lungs beate on their turfe-clad hide;
Such as nice Lipsius would grudge to see
Above his lodging in wild West-phalye [12],
Or as the Saxon king his court might make
When his sides playned of the neat-herd's cake.
Yet must he haunt his greedy land-lord's hall,
With often presents at ech festivall;
With crammed capons every New-yeare's morne,
Or with greene-cheeses when his sheepe are shorne;
Or many maunds-full [13] of his mellow fruite,
To make some way to win his waighty suite.
Whom cannot giftes at last cause to relent,
Or to win favour, or flee punishment:
When griple patrons turne their sturdy steele
To waxe, when they the golden flame do feele;
When grand Mæcenas casts a glavering [14] eye
On the cold present of a poesie;
And, least he might more frankly take than give,
Gropes for a French crowne in his emptie sleeve?

[9] *Of one baye's breadth* ————————

Bay is "a term, in architecture, used to signify the magnitude of a building; as, if a barn consists of a floor and two heads, where they lay corn, they call it a barn of two *bays*. These *bays* are from 14 to 20 feet long; and floors from 10 to 12 broad, and usually 20 feet long, which is the breadth of the barn". See Johnson.

[10] —— *cote* —cot, cottage.

[11] *Through smok that down the head-les barrel blows.*

So mean, that the chimney consists of a barrel with the top and bottom knocked out.

[12] *Such as nice Lipsius would grudge to see*
Above his lodging in wild West-phalye.

See the same illustration in the "Mundus Alter et Idem," at p. 205 of this volume; —"nil præter sordidissima tuguriola, quale Westphalum illud Lipsii hospitium, cerneo."

[13] —— *maunds-full*—hand-baskets' full.

[14] —— *glavering*—wheedling.

Thence Clodius hopes to set his shoulders free
From the light burden of his Naperie [15].
The smiling land-lord showes a sun-shine face,
Faining that he will grant him further grace,
And lears like Æsop's foxe upon the crane [16]
Whose necke he craves for his Chirurgian:
So lingers off the lease untill the last,
What recks [17] he then of paynes or promise past?
Was ever fether, or fond woman's mind,
More light than words; the blasts of idle wind?
What's sib or sire [18], to take the gentle slip,
And in th' Exchequer rot for surety-ship?
Or thence thy starved brother live and die,
Within the cold Cole-Harbour sanctuary [19]?
Will one from Scots-Banke [20] bid but one grote more,
My old tenant may be turned out of dore;
Tho' much he spent in th' rotten roofe's repayre,
In hope to have it left unto his heyre:
Tho' many a lode of marle and manure led [21],
Reviv'd his barren leas, that earst lay dead.
Were he as Furius, he would defie
Such pilfring slips of pety land-lordrye:
And might dislodge whole collonyes of poore,
And lay their roofe quite level with their floore;

[15] —— *Naperie*—linen.

Our author uses the word in the Contemplation on the Thankful Penitent: Works, vol. ii. p. 109. "She, that made a fountain of her eyes, made precious Napery of her hair."

[16] *And lears like Æsop's foxe upon* THE *crane.*

The edition of 1599 and the Oxford read *a.*

[17] —— *recks*—heeds, cares for.

[18] *What's sib or* SIRE ——

I have restored this reading from the first edition: the later read *fire. Sib* is from the Saxon, and means a *relation;* and is here placed in contradistinction to *sire.*

[19] *Within the cold Cole-Harbour sanctuary.*

A magnificent building in Thames Street, called *Cold Herbergh*, that is *Cold Inn*, probably so denominated from its vicinity to the river, was granted by Henry IV. to the Prince of Wales. It stood on the spot now called *Cold Harbour Lane.* It passed afterwards through various hands. See an account of it in Maitland, pp. 185, 192.

[20] *Will one from Scots-Banke* ——

Meaning, probably, that spot on the bank of the river now called Scotland Yard; formerly denominated Scotland, and where magnificent buildings were erected for the reception of the Kings of Scotland and their retinues. See Stow, vol. ii. p. 578.

[21] ——*led*—laid.

Whiles yet he gives, as to a yeelding fence,
Their bagge and baggage to his citizens,
And ships them to the new-nam'd Virgin-lond [22],
Or wilder Wales where never wight yet wond [23].
Would it not vexe thee, where thy syres did keepe
To see the dunged foldes of dag-tayld sheepe?
And ruin'd house, where holy things were said,
Whose free-stone wals the thatched roofe upbraid,
Whose shrill saint's-bell hangs on his loverie,
While the rest are damned to the Plumbery [24]?
Yet pure devotion lets the steeple stand,
And ydle battlements on eyther hand:
Least that, perhaps, were all those reliques gone,
Furious his sacriledge could not be knowne.

SATIRE II.

Heic quærite Trojam.

Hous-keping's dead, Saturio: wot'st thou where?
For-sooth, they say far hence, in Brek-neck shire.
And, ever since, they say, that feele and tast,
That men may break their neck soone as their fast.
Certes, if Pity died at Chaucer's date [25],
He liv'd a widdower long behinde his mate:
Save that I see some rotten bed-rid syre,
Which, to out-strip the nonage of his heire,
Is cram'd with golden broaths and druges of price,
And ech day dying lives, and living dies;
Till, once surviv'd his ward-ship's latest eve,
His eies are clos'd, with choise to die or live.
Plenty and hee dy'd both in that same yeare,
When the sad skye did sheed so many a teare.

[22] —— *Virgin-lond*—Virginia; then newly discovered, and thus named in compliment to Queen Elizabeth.

[23] ———— *where never wight yet wond.*

i. e. where never man yet lived.

[24] *Whose shrill saint's-bell hangs on his loverie,*
While the rest are damned to the Plumbery.

Loverie, i. e. Louver or Turret. All the other bells are melted down. W.

[25] *Certes, if Pity died at Chaucer's date.*

See Chaucer's Poem "How Pyte is dead". E.
Chaucer places the Sepulchre of Pity in the Court of Love, v. 700.

———— *a tender creature*
Is shrined there, and Pity *is her name, &c.* W.

And now, who list not of his labour fayle,
Marke, with Saturio, my friendly tale.
Along thy way thou canst not but descry
Faire glittering halls to tempt the hopefull eye:
Thy right eye gins to leape for vaine delight,
And surbeate toes[26] to tickle at the sight:
As greedy T——, when, in the sounding mold,
Hee finds a shining pot-shard tip't with gold;
For never Syren tempts the pleased eares,
As these the eye of fainting passengers.
All is not so that seems: for, surely, than[27]
Matrona should not bee a Curtezan:
Smooth Chrysalus should not bee rich with fraud;
Nor honest R—— bee his own wive's baude.
Look not asquint, nor stride acrosse the way
Like some demurring Alcide to delay[28];
But walke on cherely, till thou have espide
Saint Peter's finger at the church-yard side.
But wilt thou needs, when thou art warn'd so well,
Go see who in so garish walls doth dwell?
There findest thou some stately Doricke frame,
Or neate Ionicke worke;———
Like the vaine bubble of Iberian pride[29],
That over-croweth all the world beside:
Which, rear'd to raise the crazy monarche's fame,
Strives for a court and for a colledge name;
Yet nought within but louzy couls doth hold,
Like a scab'd cuckow in a cage of gold:
So pride above doth shade the shame belowe;
A golden periwig on a black-more's brow.
When Mævio's first page of his poesy[30],
Nayl'd to a hundredth postes for noveltie,

[26] *And surbeate toes* ———————

Toes bruised and battered with travel. It is used by Spenser.

[27] —— *than*—for *then*, for the sake of the rhime.

[28] *Like some demurring Alcide to delay.*

Alcides was a name of Hercules.

[29] *Like the vain bubble of Iberian pride,*
&c. &c.

Meaning the Escurial, founded by Philip II; and boasted of as one of the wonders of the world.

[30] *When Mævio's first page of his poesy,*
&c. &c.

In this age the three modern languages were studied to affectation. In "The Return from Parnassus", a fashionable fop tells his page, "Sirrah, boy, remember me when I come in Paul's Church-yard to buy a Ronsard and Dubartas in French, an Aretine in Italian, and our hardest writers in Spanish, &c. Act II. Sc. 3. W.

With his big title an Italian mott[31],
Layes siege unto the backward buyer's grote,
Which all within is drafty sluttish geere[32],
Fit for the oven, or the kitchin fire:
So this gay gate adds fuell to thy thought,
That such proud piles were never rays'd for nought.
Beate the broad gates: a goodly hollow sound
With doubled ecchoes doth againe rebound;
But not a dog doth barke to welcome thee,
Nor churlish porter canst thou chafing see:
All dumb and silent, like the dead of night,
Or dwelling of some sleepy Sybarite:
The marble pavement hid with desart weede,
With house-leeke, thistle, docke, and hemlock-seed.
But, if thou chance cast up thy wondring eyes,
Thou shalt discerne upon the frontispice
ΟΥΔΕΙΣ ΕΙΣΙΤΩ graven up on hye,
A fragment of olde Platoe's poesie[33]:
The meaning is "Sir foole, ye may be gone:
Go backe by leave; for way here lieth none."
Looke to the towred chymneis which should bee
The winde-pipes of good hospitalitie;
Through which it breatheth to the open ayre,
Betokening life, and liberall welfare:
Lo! there th' unthankfull swallow takes her rest,
And fils the tonnell with her circled nest;
Nor halfe that smoke from all his chymneis goes,
Which one tobacco-pipe drives through his nose[34].
So rawbone hunger scorns the mudded walls,
And gins to revell it in lordly halls.
So the Blacke Prince is broken loose againe,
That saw no sunne save once (as stories saine):
That once was, when, in Trinacry I weene,
Hee stole the daughter of the harvest queene;
And grip't the mawes of barren Sicily
With long constraint of pinefull penury;

[31] *With his big title an* ITALIAN MOTT.

See Note 26 on Book I. Sat. 3.

[32] —— *geere*—stuff.

[33] ΟΥΔΕΙΣ ΕΙΣΙΤΩ *graven up on hye,*
A fragment of olde Platoe's poesie.

The motto on the front of the house, which our author calls "a fragment of old Platoe's poesie", is only an humorous alteration of Plato's ΟΥΔΕΙΣ ἀκαθαρτος ΕΙΣΙΤΩ. W.

[34] WHICH *one tobacco-pipe drives through his nose.*

Which is *as* in the first edition. I have adopted the reading of the edition of 1599.

And they, that should resist his second rage,
Have pen'd themselves up in the private cage
Of some blind lane, and there they lurke unknowne
Till th' hungry tempest once bee overblowne:
Then, like the coward after his neighbours' fray,
They creepe forth boldly, and aske, Where are they?
Meane while the hunger-starv'd appurtenance
Must bide the brunt, whatever ill mischance:
Grim Famine sits in their forepined face,
All full of angles of unequall space;
Like to the plaine of many sided squares,
That wont be drawen out by geometars;
So sharpe and meager, that who should them see
Would sweare they lately came from Hungary.
When their brasse pans and winter coverled
Have wipt the maunger of the horses-bread,
Oh mee! what ods there seemeth 'twixt their chere
And the swoine bezell[35] at an alehouse fyre,
That tonnes in gallons to his bursten[36] panch,
Whose slimy droughts his draught can never stanch[37]!
For shame, ye gallants! grow more hospitall,
And turne your needlesse wardrope to your hall.
As lavish Virro, that keepes open doores,
Like Janus in the warres,——
Except the twelve daies or the wakeday feast,
What time hee needs must bee his cosen's guest.
Philene hath bid him, can hee choose but come?
Who should pull Virroe's sleeve to stay at home?
All yeare besides who meal-time can attend:
Come, Trebius, welcome to the table's end.
What tho' hee chires on purer manchet's crowne[38],
Whiles his kind client grindes on blacke and browne,
A jolly rounding of a whole foote broad,
From of the mong-corne[39] heape shall Trebius load.

[35] —— *bezell*—is the ring in which a stone is set.

[36] —— *bursten*—bursting.

[37] *Whose slimy* DROUGHTS *his* DRAUGHT *can never stanch*—

Should be read, in the present mode of spelling, and as the Oxford Editor has it,

Whose slimy DRAUGHTS *his* DROUGHT *can never stanch.*

[38] *What tho' hee* CHIRES *on purer* MANCHET's *crowne.*

Manchet is the finest sort of wheaten bread.—I cannot trace the meaning of *chires*; unless it have affinity with *chirre*, to coo as a pigeon: and may denote here the gentle noise accompanying the mastication of the *crowne* or tender crust of the *manchet*, as opposed to the client's *grinding* the black and brown.

[39] —— *mong-corne*—mixed corn, as wheat and rye. Johnson.

What tho' he quaffe pure amber in his bowle
Of March-brewd wheat, yet slecks[40] thy thirsting soule
With palish oat, froathing in Boston-clay[41],
Or in a shallow cruse: nor must that stay
Within thy reach, for feare of thy craz'd braine;
But call and crave, and have thy cruse againe:
Else how should eeven tale bee registred,
Or all thy draughts, on the chalk'd barrel's head?
And if he list revive his hartles graine
With some French grape, or pure Canariane,
When pleasing Bourdeaux fals unto his lott,
Some sowrish Rochell cuts thy thirsting throte.
What tho' himselfe carveth his welcome friend
With a cool'd pittance from his trencher's-end,
Must Trebie's lip hang toward his trencher-side?
Nor kisse his fist to take what doth betide?
What tho' to spare thy teeth he' emploies thy tongue
In busie questions all the dinner long?
What tho' the scornfull waiter lookes askile[42],
And pouts and frowns, and curseth thee the while;
And takes his farewell with a jealous eye,
At every morsell hee his last shall see?
And, if but one exceed the common sise,
Or make a hillocke in thy cheeke arise,
Or if perchance thou shouldest, ere thou wist,
Hold thy knife uprights in thy griped fist,
Or sittest double on thy back-ward seat,
Or with thine elbow shad'st thy shared meat,
Hee laughs thee, in his fellowe's eare, to scorne,
And asks aloud, where Trebius was borne?
Tho' the third sewer[43] takes thee quite away
Without a staffe, when thou would'st longer stay,
What of all this? Is't not inough to say,
I din'd at Virro his owne boord to day?

[40] —— *slecks—slakes*, quenches.

[41] ———————— *froathing in Boston-clay.*

Probably earthen drinking-vessels, made at Boston.

[42] —— *askile* —

This word is not to be found in the old Glossaries, nor in the Specimen of Boucher's Supplement to Johnson which has recently appeared and comprehends the letter A. But it seems to mean the same as *askaunce* or *askew*.

[43] *Tho' the third sewer* ————————

The *sewer* was the officer who served up the feast.

SATIRE III [44].

ΚΟΙΝΑ ΦΙΛΩΝ.

THE Satyre should be like the Porcupine [45],
That shoots sharp quilles out in each angry line,
And wounds the blushing cheeke and fiery eye,
Of him that heares and readeth guiltily.
Ye antique Satyres, how I blesse your daies,
That brook'd your bolder stile, their owne dispraise;
And wel-neare wish, yet joy my wish is vaine,
I had beene then, or they were [46] now againe!
For now our eares beene of more brittle mold,
Than those dull earthen eares that were of old:
Sith theirs, like anvilles, bore the hammer's head,
Our glasse can never touch unshivered.
But, from the ashes of my quiet stile
Henceforth may rise some raging rough Lucile,
That may with Eschylus both finde and leese [47]
The snaky tresses of th' Eumenides:
Mean-while, sufficeth mee, the world may say
That I these vices loath'd another day:

[44] Our author has in this piece forcibly exhibited the design of legitimate Satire:—to wound

> ——— *the blushing cheeke, and fiery eye,*
> *Of him that heares and readeth guiltily.*

Lamenting, at the same time, the untempered genius of his age; which, while it encouraged the graces and subdued imagination of Classic Elegance, could not brook its bolder and more nervous efforts. In this Satire, too, Hall has justly reprehended Plato's notion of a political community of all things; for which Marston censured him with some severity, but without refuting a single position. The passage of Plato to which our Satirist more immediately refers, and whence he derived the motto of the Satire, is in the Vth Book de Legibus. E.

[45] *The Satyre should be like the Porcupine,*
&c. &c.

This ingenious thought, though founded on vulgar error, has been copied, among other passages, by Oldham. Of a true writer of Satire he says

> *He'd shoot his quills just like a porcupine,*
> *At view; and make them stab in every line.*
>
> Apology for the Foregoing Ode &c. Works, vol. I. p. 97. edit. 1722. 12mo. W.

[46] ——— *were*—The Oxford Editor reads *been*, without authority.

[47] ——— *leese*—is *to lose*; but seems to be used here for *to loose*.

Which I hane [48] done with as devout a cheere
As he that rounds Poule's-pillers in the eare [49],
Or bends his ham downe in the naked queare.
'Twas ever said, Frontine, and ever seene,
That golden clearkes but wooden lawyers bene.
Could ever wise man wish, in good estáte,
The use of all things indiscriminate?
Who wots not yet how well this did beseeme
The learned maister of the Academe?
Plato is dead, and dead is his devise,
Which some thought witty, none thought ever wise:
Yet, certes, Mæcha is a Platonist
To all, they say, save whoso do not list;
Because her husband, a farre-trafiqu'd man,
Is a profest Peripatecian.
And so our grandsires were in ages past,
That let their lands lye all so widely wast,
That nothing was in pale or hedge ypent [50]
Within some province, or whole shire's extent.
As Nature made the earth, so did it lye,
Save for the furrows of their husbandry;
When as the neighbour lands so couched layne,
That all bore show of one fayre champian:
Some head-lesse crosse they digged on their lea,
Or rol'd some marked meare-stone [51] in the way.
Poore simple men! for what mought that avayle,
That my field might not fill my neighbour's payle;
More than a pilled sticke can stand in stead,
To barre Cynedo from his neighbour's bed;
More than the thred-bare client's poverty
Debarres th' atturney of his wonted fee?
If they were thriftlesse, mote not we amend,
And with more care our dangered fields defend?
Ech man can gard what thing he deemeth deere,
As fearefull marchants doe their female heyre:
Which, were it not for promise of their wealth,
Need not be stalled up for feare of stelth;
Would rather sticke upon the belman's cries,
Tho' proferd for a branded Indian's price.
Then rayse we muddy bul-warkes on our bankes,
Beset around with treble quick-set rankes;
Or, if those walls be over weake a ward,
The squared bricke may be a better gard.

[48] —— *hane*—for *have*.

[49] *As he that rounds Poule's-pillars in the* EARE.

The Oxford Editor reads *yeare*, without authority. But is not that the meaning?

[50] —— *ypent*—pent, or confined.

[51] —— *meare-stone*—or *meer-stone*, a stone to mark the boundary.

Go to, my thrifty yeoman, and upreare
A brazen wall to shend thy land from feare [52].
Do so; and I shall praise thee all the while,
So be thou stake not up the common stile;
So be thou hedge in nought but what's thine owne;
So be thou pay what tithes thy neighbours done:
So be thou let not lye in fallow'd plaine
That, which was wont yeelde usurie of graine.
But, when I see thy pitched stakes do stand
On thy incroched peece of common land,
Whiles thou discommonest thy neighbour's keyne,
And warn'st that none feed on thy field save thine;
Brag no more, Scrobius, of thy mudded bankes,
Nor thy deep ditches, nor three quickset rankes.
Oh happy daies of olde Deucalion,
When one was land-lord of the world alone!
But, now, whose coler would not rise to yeeld
A pesant halfe-stakes of his new-mowne field,
Whiles yet he may not for the treble price
Buy out the remnant of his royalties?
Go on and thrive, my pety tyrant's pride:
Scorne thou to live, if others live beside;
And trace proud Castile that aspires to be
In his old age a young fift monarchie:
Or the red hat, that tries [53] the lucklesse mayne,
For welthy Thames to change his lowly Rhene.

SATIRE IV.

Possunt, quia posse videntur.

VILLIUS, the welthy farmer, left his heire
Twise twenty sterling pounds to spend by yeare.
The neighbours praysen Villio's hide-bound sonne,
And say it was a goodly portion:
Not knowing how some marchants dowre can rise,
By Sundaie's tale [54] to fifty Centuries;
Or to weigh downe a leaden bride with golde,
Worth all that Matho bought, or Pontice sold.

[52] *A brazen wall to shend thy land from feare.*

To *shend* generally signifies, in the old writers, to *ruin, disgrace, blame*, &c. The meaning of the line may be, that a brazen wall, raised *from* or on account of his *fear*, would disgrace his land.

[53] —— *tries*—is improperly *cries* in the later editions.

[54] *By Sundaie's tale* ———— ————

Probably, by means of employing his Sundays.

But whiles ten pound goes to his wive's new gowne,
Nor litle lesse can serve to sute his owne;
Whiles one peece payes her idle wayting man,
Or buyes a hoode, or silver-handled fanne,
Or hires a Friezeland trotter, half yarde deepe,
To drag his tumbrell through the staring Cheape;
Or whiles he rideth with two liveries,
And's treble rated at the subsidies;
One end a kennell keeps of thriftlesse hounds;
What thinke you rests of all my younker's pounds
To diet him, or deale out at his doore,
To cofer up, or stocke his wasting store?
If then I reckon'd right, it should appeare
That fourtie pounds serve not the farmer's heyre.

VIRGIDEMIARUM.

LIB. VI.

BOOK VI.

SATIRE I[1].

Semel insanivimus.

LABEO[2] reserves a long nayle for the nonce[3],
To wound my margent thro' ten leaves at once;
Much worse than Aristarchus his black pile,
That pierc'd olde Homer's side[4]:———
And makes such faces, that mee seemes I see
Some foule Megæra in the Tragedie,
Threatning her twined snakes at Tantale's ghost;
Or the grim visage of some frowning post[5],
The crab-tree porter of the Guild-Hall gates,
Whiles he his frightfull beetle elevates,
His angry eyne looke all so glaring bright,
Like th' hunted badger in a moonelesse night,
Or like a painted staring Saracin:
His cheeks change hew like th' ayre-fed vermin's skin,

[1] This last Book and Satire is a humorous and ironical recantation of the former Satires: as the author here pretends there can be no just ground for one in such times as his own. In one part he again glances at the sorry poets of his time, and makes some terse allusions to poets of a former day. Afterwards, when enumerating some of the festive tales of our ancestors, he gives a close and spirited imitation from Juvenal: and closes the whole by a few remarks on the prevailing dialect of Poetry, with a vigour of fancy scarcely rivalled by the finest poets of his time. E.

[2] Labeo was undoubtedly some contemporary poet, a constant censurer of our author; and who, from pastoral, proceeded to heroic poetry. Warton thought it might be Chapman, though he did not recollect that Chapman wrote any pastorals. Compare Attius Labeo, in Persius. E.

[3] ——*for the nonce*—for the purpose, occasion.

[4] *Much worse than Aristarchus his blacke pile,*
That pierc'd olde Homer's side ———

The name of Aristarchus had long been used to express a rigid critic. Cic. Orat. in Pisonem. cap. 30. Hor. Ars Poet. 445. Ausonius: Ludus Septem Sapientum, p. 265. E. *Pile* is probably from the Latin *pilum*, the head of an arrow.

[5] *Or the grim visage of some frowning post,*
&c. &c.

A picture *from the life* of the tremendous Gog and Magog, which have been the terror of every successive generation of citizens when children, and their ridicule when men.

Now red, now pale; and, swolne above his eyes,
Like to the old Colossian ymageries.
But, when he doth of my recanting heare,
Away, ye angry fires, and frostes of feare:
Give place unto his hopefull temper'd thought,
That yeelds to peace, ere ever peace be sought.
Then let mee now repent mee of my rage,
For writing Satyres, in so righteous age:
Whereas I should have strok't her tow'rdly head,
And cry'd *Evæe* in my Satyres' stead,
Sith now not one of thousand does amisse.
Was never age I weene so pure as this!
As pure as olde Labulla from the baynes,
As pure as through-fare channels[6] when it raynes;
As pure as is a black-more's face by night,
As dung-clad skin of dying Heraclite.
Seeke over all the world, and tell mee where
Thou find'st a proud man, or a flatterer;
A theefe, a drunkard, or a parricide,
A lechour, lyer, or what vice beside.
Marchants are no whit covetous of late,
Nor make no mart of time, gaine of deceit.
Patrons are honest now, ore they of old:
Can now no benefice be boughte or sold.
Give him a gelding, or some two yeares' tithe,
For he all bribes and Simony defi'the.
Is not[7] one pick-thanke stirring in the court,
That seld[8] was free till now, by all report.
But some one, like a claw-backe parasite,
Pick't mothes from his master's cloake in sight;
Whiles he could picke out both his eyes for need,
Mought they but stand him in some better steed[9].
Nor now no more smell-feast Vitellio
Smiles on his master for a meale or two;
And loves him in his maw, loaths in his heart,
Yet soothes, and Yeas and Nayes on eyther part.
Tattelius, the new-come traveller[10],
With his disguised cote and ringed eare,

[6] ——— *through-fare channels* ———
i. e. kennels in great thorough-fares, through which a great body of water pours when it rains; not *through faire*, as the Oxford Editor reads, without authority, and to the destruction of all sense.

[7] *Is not*—for There is not.

[8] —— *seld*—seldom.

[9] *Mought they but stand him in some better steed.*
This line is omitted, by mistake, in the first edition.

[10] *Tattelius, the new-come traveller,*
&c. &c.
Marston also reprehends, in a character resembling this of our author, the swag

Trampling the burse's marble twise a day [11],
Tells nothing but starke truths, I dare well say;
Nor would he have them knowne for any thing,
Tho' all the vault of his loud murmur ring.
Not one man tells a lye of all the yeare,
Except the Almanacke or the Chronicler.
But not a man of all the damned-crue,
For hils of gold would sweare the thing untrue.
Pansophus now, though all in a cold swatt [12],
Dares venture through the feared castle-gate,
Albee the faithfull oracles have foresayne
The wisest Senator shall there be slaine:
That made him long keepe home, as well it might;
Till now he hopeth of some wiser wight.
The vale of Stand-gate, or the Suter's hill,
Or westerne playne, are free from feared ill [13].
Let him, that hath nought, feare nought I areed [14]:
But he, that hath ought, hy him, and God speed!
Nor drunken Dennis doth, by breake of day,
Stumble into blinde tavernes by the way,
And reele mee homeward at the ev'ning starre,
Or ride more eas'ly in his neighbour's chayre.
Well might these checks have fitted former times,
And shouldred angry Skelton's breath-lesse rimes [15]:

gerers of his time; who, in their rambles about the town, visited the Royal Exchange as mercantile travellers. The Royal Exchange was also frequented by hungry walkers, as well as St. Paul's. Robert Hayman, in his Quodlibets or Epigrams. Lond. 1628. 4to. Epigr. 35. p. 6. has

To Sir Pearce Pennilesse.

"Though little coyne thy purselesse pockets lyne,
Yet with great company thou'rt taken up;
For often with Duke Humfray thou dost dyne,
And often with Sir Thomas Gresham sup." W.

[11] *Trampling the burse's marble twise a day.*

The Royal Exchange received the name of Bourse from Sir Thomas Gresham; and exchanged it for its present name, in 1570, by order of Queen Elizabeth. E.

[12] *Pansophus now, though all in* A *cold swatt,*

The is the reading of the edition of 1599, and the Oxford.

[13] *The vale of Stand-gate, or the Suter's hill,*
Or westerne playne, are free from feared ill.

Stand-gate vale probably means Stand-gate Street, in Lambeth.—*Suter's* or *Shooter's Hill* is well known.—By *westerne playne*, the site now occupied by St. James's and Hyde Parks was most likely intended.

[14] —— *areed*—advise.

[15] *And shouldred angry Skelton's breath-lesse rimes.*

So Phillips, in the Theatrum Poetarum, p. 115, says of Skelton, "Methinks he hath a miserable loos rambling style, and galloping measure of verse." E.

Ere Chrysalus had bar'd the common boxe,
Which earst he pick't to store his private stocks;
But now hath all with vantage paide againe,
And locks and plates what doth behind remaine:
When earst our dry-soul'd syres so lavish were,
To charge whole boots'-full to their friend's wel-fare;
Now shalt thou never see the salt beset
With a big-bellyed gallon flagonet[16].
Of an ebbe Cruce must thirsty Silen sip,
That's all forestalled by his upper lip[17].
Somewhat it was that made his paunch so peare[18]:
His girdle fell ten ynches in a yeare.
Or when old gouty bed-rid Euclio
To his officious factor fayre could show
His name in margent of some olde cast bill,
And say, Lo! whom I named in my will;
Whiles hee beleeves, and, looking for the share,
Tendeth his cumbrous charge with busy care
For but a while; for now he sure will die,
By this strange qualme of liberalitie[19].
Great thanks he gives—but, God him shield and save
From ever gayning by his master's grave:
Onely live long and he is well repayd,
And weats his forced cheeks whiles thus he said;
Some strong-smeld onion shall stirre his eyes
Rather than no salt teares shall then arise.
So lookes he like a marble toward rayne,
And wrings, and snites[20], and weeps, and wipes againe:
Then turnes his backe and smiles, and lookes askance,
Seas'ning againe his sowred[21] countenance;
Whiles yet he wearies heav'n with daily cryes,
And backward death with devout sacrifice,

[16] *Now shalt thou never see the salt beset*
With a big-bellyed gallon flagonet.

See Note 37, on Book ii. Sat. 6.

[17] *Of an* EBBE CRUCE *must thirsty Silen sip,*
That's all forestalled by his upper lip.

An *ebbe cruce* probably means a shallow vessel, the contents of which *ebbed* or returned against the *upper lip*, and disappointed the drinker.

[18] —— *peare* ——

To *peer* is, to come just in sight. By *peare*, our author may mean *shrunk in.*

[19] *By* THIS *strange qualme of liberalitie.*

This is restored from the first edition; *his* being that of the other editions.

[20] —— *snites*—a term in Falconry. "A hawk is said to *smite* or *snite*, when she wipes her beak or bill after feeding". See Phillips's New World of Words.

[21] —— *sowred*—The Oxford editor reads *sorrow'd*, without authority.

That they would now his tedious ghost bereav'n,
And wisheth well, that wish'st no worse than heav'n.
When Zoylus was sicke, he knew not where,
Save his wrought night-cap, and laune pillow-bere [22]:
Kinde fooles! they made him sick, that made him fine;
Take those away, and ther's his medicine.
Or Gellia wore a velvet mastick-patch [23]
Upon her temples when no tooth did ache;
When Beauty was her reume I soone espide [24],
Nor could her plaister cure her of her pride.
These vices were; but now they ceas'd of long:
Then why did I a righteous age that wrong?
I would repent mee, were it not too late;
Were not the angry world prejudicate.
If all the sevens penitentiall
Or thousand white-wands might me ought availe,
If Trent or Thames could scoure my foule offence
And set mee in my former innocence,
I would at last repent me of my rage:
Now, beare my wrong, I thine, O righteous age.
As for fine wits, a hundreth thousand fold
Passeth our age, whatever times of olde.
For, in that Puis-nè [25] world, our syres of long
Could hardly wagge their too unweldy tongue
As pined crowes and parrats can doe now,
When hoary age did bend their wrinckled brow:
And now, of late, did many a learned man
Serve thirty yeares' prenti-ship with Priscian;
But now can every novice speake with ease
The far-fetch'd language of Th'-Antipodes.
Would'st thou the tongues, that earst were learned hight [26],
Tho' our wise age hath wipt them of their right;
Would'st thou the courtly three in most request,
Or the two barbarous neighbours of the west?
Bibinus selfe can have ten tongues in one,
Tho' in all ten not one good tongue alone.
And can deepe skill ly smothering within,
Whiles neither smoke nor flame discerned bin?

[22] —— *pillow-bere*—pillow-case.

[23] —— *mastick-patch* ——

Mastick is a clear and sweet gum, of a dry and binding quality. It appears to have been used for the cure of the tooth-ache.

[24] *When Beauty was her* REUME *I soon espide.*

The meaning probably is, that the desire of being thought beautiful was her disease. *Rheuma* is explained by Phillips as "a flowing down of humours from the head upon the lower parts."

[25] —— *Puis-nè*—Fr. younger, inconsiderable.

[26] —— *hight*—named, called.

Shall it not be a wild-figg in a wall,
Or fired brimstone in a minerall?
Do thou disdaine, O over-learned[27] age!
The tongue-ty'de silence of that Samian sage:
Forth, ye fine wits, and rush into the presse,
And for the cloyed world your workes addresse.
Is not[28] a gnat, nor fly, nor seely[29] ant,
But a fine wit can make an elephant.
Should Bandel's throstle die without a song?
Or Adamantius, my dog, be laid along,
Downe in some ditch without his exequies,
Or epitaphs, or mournefull elegies?
Folly it selfe, and baldnes, may be prais'd[30];
And sweet conceyts from filthy objects rays'd.
What do not fine witts dare to undertake?
What dare not fine wits doe for honor's sake?
But why doth Balbus his deade-doing quill
Parch in his rusty scabbard all the while;
His golden fleece ore-growne with moldy hore,
As tho' he had his witty works forswore?
Belike, of late, now Balbus hath no need;
Nor now belike his shrinking shoulders dread
The catch-pole's fist—The presse may still remaine
And breath, till Balbus be in debt againe.
Soone may that bee! so I had silent beene,
And not thus rak't up quiet crimes unseene.
Silence is safe, when saying stirreth sore
And makes the stirred puddle stinke the more.
Shall the controller of proud Nemesis
In lawlesse rage upbrayd ech other's vice,
While no man seeketh to reflect the wrong,
And curb the raunge of his mis-ruly tongue?
By the two crownes of Pernasse ever-greene,
And by the cloven head of Hippocrene,
As I true poet am, I here avow
(So solemnly kist he his laurell bow[31])
If that bold Satyre unrevenged be
For this so saucy and foule injurie.

[27] —— *over-learned*—The Oxford Editor reads *ever-learned;* probably by an error of the press, but certainly without authority.

[28] —— *Is not*—There is not.

[29] —— *seely*—silly, simple.

[30] *Folly it selfe, and baldnes, may be prais'd.*

An allusion to Erasmus's Moriæ Encomium, and the Encomium Galvitiei, written at the restoration of Learning. Cardan also wrote an Encomium on Nero, the Gout, &c. W.

[31] —— *bow*—for *bough.*

So Labeo weens it my eternall shame
To prove I never earnd a poet's name.
But would I be a poet if I might [32],
To rub my brow three daies, and wake three nights,
And bite my nayles, and scrat my dullard head,
And curse the backward Muses on my bed
About one peevish syllable; which, out-sought,
I take up Thales' joy, save for fore-thought
How it shall please ech ale-knight's censuring eye [33],
And hang'd my head for fear they deeme awry.
Whiles thred-bare Martiall turnes his merry note,
To beg of Rufus a cast winter-cote [34];
Whiles hungry Marot leapeth at a beane,
And dyeth like a starv'd Cappucien [35]:
Go, Ariost, and gape for what may fall [36]
From trencher of a flattring cardinall;
And, if thou gettest but a pedant's fee,
Thy bed, thy board, and coarser liverye,

[32] *But would I be a poet if I might,*
&c. &c.

——————— *Vos ô*
Pompilius sanguis, carmen reprehendite, quod non
Multa dies et multa litura coërcuit, atque
Perfectum decies non castigavit ad unguem.
Hor. Ars. Poet. 291. E.

——————— *which,* OUT-SOUGHT,
I take up THALES' JOY, *save for fore-thought,*
How it shall please ech ALE-KNIGHT'S *censuring eye.*

Out-sought means discovered.—By *Thales' joy* the Satirist seems to refer to a saying of Thales, the Milesian, the founder of the Ionic Sect, and the first of the Seven Wise Men of Greece. He boasted that he had to thank his fortune principally for three things—Πρῶτον μὲν ἄνθρωπος ἐγενόμην, καὶ ὃ θηρίον· εἶτα, ὅτι ἀνὴρ, καὶ ὃ γυνή· τρίτον, ὅτι Ἕλλην, καὶ ὃ Βάρβαρος. See his Life in Diog. Laert.—*Ale-knight* means *the oracle of the tavern.*

[34] *Whiles thred-bare Martiall turnes his merry note,*
To beg of Rufus a cast winter-cote.

Alluding to the 57th Epigram of the VIth Book of Martial. E.

[35] *Whiles hungry Marot leapeth at a beane,*
And dyeth like a starv'd Cappucien.

Clement Marot, the best French poet of his time. Toward the close of his life he fell into disgrace, as a warm friend to the Reformed Religion: having, as Beza confesses, contracted at the Court of France such loose habits of life, as even Protestantism itself could never correct. E.

[36] *Go, Ariost, and gape for what may fall,*
&c. &c.

The allusion is evidently to Hippolito, Cardinal of Este; to whose court Ariosto's reputation for wit had procured him favourable access. E.

O honor, farre beyond a brazen shrine,
To sit with Tarleton on an ale post's signe[37]!
Who had but[38] lived in Augustus' daies,
'Thad beene some honor to be crown'd with bayes:
When Lucan streaked on his marble bed,
To thinke of Cæsar, and great Pompey's deed[39];
Or when Achelaus shav'd his mourning head,
Soone as he heard Stesichorus was dead.
At least, would some good body of the rest
Set a gold-pen on their bay-wreathed crest;
Or would their face in stamped coyne expresse,
As did the Mytelens their poetesse.
Now, as it is, beshrew him if he might,
That would his browes with Cæsar's laurell dight.
Tho' what ayl'd mee I might not well as they
Rake up some for-worne tales[40], that smother'd lay
In chimny corners, smok'd with winter-fires,
To read and rocke asleepe our drouzy sires?
No man his threshold better knowes, than I
Brute's first arrivall and first victory[41];

[37] *O honor, farre beyond a brazen shrine,*
To sit with Tarleton on an ale post's sign!

See the History of Shoreditch, p. 209. Tarleton's Portrait, with a Tabor and Pipe, still serves as a sign to an ale-house in the Borough. E. Tarleton is here praised as a poet, who is commonly considered only as a comedian. Meres, in Wits Tr. f. 286, commends him for his facility in extemporaneous versification. W.

[38] —— *had but*—had he but.

[39] *When Lucan streaked on his marble bed,*
To thinke of Cæsar, and great Pompey's deed.

Contentus famâ jaceat Lucanus in hortis
Marmoreis ————

Juv. Sat. vii. 79. E.

Streaked is restored from the early editions; the Oxford reading *stretched:* which conveys, indeed, nearly the proper meaning; for to *streak*, according to Littleton, is to *stretch one's self for want of sleep.*

[40] ———— *for-worne tales.*

i. e. tales frequently related before.

[41] *No man his threshold better knowes, than I*
Brute's first arrivall and first victory.

Nota magis nulli domus est sua, quàm mihi lucus
Martis ————

Juv. Sat. i. 7.

These lines, and those which immediately follow, allude to the popular pieces of our author's day. E.

Saint George's sorrell, or his crosse of blood;
Arthur's round bord, or Caledonian wood;
Or holy battels of bold Charlemaine [42],
What were his knights did Salem's siege maintaine [43];
How the mad rivall of fayre Angelice
Was phisick't from the new-found paradice [44].
High-stories they, which, with their swelling straine,
Have riven Frontoe's broad rehearsall-plane [45].
But, so to fill up bookes, both backe and side,
What needs it [46]? Are there not enow beside?
O age well thriven and well fortunate,
When ech man hath a muse appropriate;
And shee, like to some servile eare-boar'd slave,
Must play and sing when and what he would have!
Would that were all!——small fault in number lies,
Were not the feare from whence it should arise.
But can it be ought but a spurious seede,
That grows so rife in such unlikely speed?
Sith Pontian left his barren wife at home,
And spent two yeares at Venice and at Rome,
Returned, heares his blessing askt of three,
Cries out, O Julian law! adulterie!
Tho' Labeo reaches right (who can deny?)
The true straynes of Heroicke poesie:
For he can tell how fury reft his sense,
And Phœbus fild him with intelligence:
He can implore the heathen deities
To guide his bold and busy enterprise;

[42] *Or holy battels of bold Charlemaine.*

"Les Douze Pairs", or "The Twelve Peers", of Charlemagne are frequently mentioned in the fictions of Chivalry. See Warton's Obs. on the Fairy Queen, I. 184. E.

[43] *What were his knights did Salem's siege maintaine.*

Alluding to Godfrey of Bulloigne, the subject of Tasso's Jerusalem Delivered. E.

[44] *How the mad rivall of fayre Angelice*
Was phisick't from the new-found paradice.

Alluding to Orlando, in Ariosto. E.

[45] *High-stories they, which, with their swelling straine,*
Have riven Frontoe's broad rehearsall-plane.

——— *quantas jaculetur Monychus ornos*
Frontonis platani, convulsáque marmora clamant
Semper, et assiduo ruptæ lectore columnæ.
Juv. Sat. i. 11. E.

[46] *But, so to fill up bookes, both backe and side,*
What needs it?

——— *aut summi plena jam margine libri*
Scriptus et in tergo necdum finitus Orestes?
Juv. Sat. i. 5. E.

Or filch whole pages at a clap, for need,
From honest Petrarch, clad in English weed;
While big *But Oh's*! ech stanza can begin,
Whose trunke and tayle sluttish and hartlesse bin.
He knows the grace of that new elegance [47],
Which sweet Philisides fetch't of late from France;
That well beseem'd his high-stil'd Arcady,
Tho' others marre it with much liberty,
In epithets to joyne two wordes in one
Forsooth, for adjectives cannot stand alone:
As a great poet could of Bacchus say,
That he was *Semele-femori-gena.*
Lastly he names the spirit of Astrophell [48].
Now hath not Labeo done wondrous well?
But ere his Muse her weapon learne to weild,
Or dance a sober Pirrhicke in the field [49],
Or marching wade in blood up to the knees,
Her *Arma Virum* goes by two degrees.
The shepe-cote first hath bene her nursery,
Where she hath worne her ydle infancy;
And, in hy startups [50], walk't the pastur'd plaines,
To tend her tasked heard that there remaines;
And winded still a pipe of ote or brere,
Striving for wages who the praise shall beare;
As did whilere the homely Carmelite,
Following Virgil, and he Theocrite [51];
Or else hath bene in Venus' chamber traind
To play with Cupid, till shee had attain'd
To comment well upon a beauteous face,
Then was she fitt for a heroicke place.

[47] *He knows the grace of that new elegance,*
&c. &c.

About this time compound epithets were introduced into our poetry. Spencer had been beforehand in complaining of the abuses here noticed. See Teares of the Muses, 553. E.

[48] *Lastly he names the spirit of Astrophell.*

Astrophel was the name by which Spencer distinguished Sir Phillip Sidney; on whom he has left a Pastoral Elegy, under this title.

[49] *Or dance a sober Pirrhicke in the field.*

The Pyrrhic Dance, performed in armour. W.

[50] —— *startups*—some kind of country furniture for the feet, which I have not been able to trace in the old Dictionaries.

[51] *As did whilere the homely Carmelite,*
Following Virgil, and he Theocrite.

By the *homely Carmelite* we are, doubtless, to understand Baptista Mantuan, who lived at the close of the xvth and the beginning of the xvith century. E. *Whilere* means a little time ago. See Note 1, to the "Defiance to Envy".

As wittie Pontan[52], in great earnest, saed,
His mistres' breasts were like two weights of lead.
Another thinks her teeth might liken'd bee
To two fayre rankes of pales of yvorie;
To fence in, sure, the wild beast of her tongue,
From eyther going farre, or going wrong:
Her grinders like two chalk-stones in a mill,
Which shall with time and wearing wax as ill
As old Catillae's, which wont every night
Lay up her holy pegs till next day-light,
And with them grinds soft-simpring all the day[53],
When, least her laughter should her gums bewray,
Her hands must hide her mouth if she but smile;
Fayne would she seeme all frixe and frolicke still.
Her forehead fayre is like a brazen hill,
Whose wrinckled furrows, which her age doth breed,
Are dawbed full of Venice chalke for need.
Her eyes like silver saucers, fayre beset
With shining amber, and with shady jet:
Her lids like Cupid's-bowcase, where he hides
The weapons that doth wound the wanton-eyde.
Her chin like Pindus, or Pernassus hill,
Where down descends th' oreflowing stream doth fil[54]
The well of her fayre mouth.—Ech hath his praise.
Who would not but wed poets now a daies!

[52] *As wittie Pontan* ————

John Jovianus Pontanus, whose poetry, chiefly hendecasyllabic, was often luxuriantly amorous. See his Works, printed at Hamburgh, 1515.

[53] *And with them grinds soft-simpring all the day.*

See Note 22, on Book iv. Sat. 1.

[54] *Where down descends th' oreflowing stream doth fil—*

The relative is omitted—*that* doth fill.

A

POSTSCRIPT TO THE READER.

IT is not for every one to relish a true and natural Satire: being, of itself, besides the nature and inbred bitterness and tartness of particulars, both hard of conceit and harsh of style; and, therefore, cannot but be unpleasing both to the unskilful and over musical ear: the one being affected with only a shallow and easy matter; the other, with a smooth and current disposition. So that I well foresee, in the timely publication of these my concealed satires, I am set upon the rack of many merciless and peremptory censures; which, since the calmest and most plausible writer is almost fatally subject unto, in the curiosity of these nicer times, how may I hope to be exempted upon the occasion of so busy and stirring a subject? One thinks it mis-beseeming the author; because a poem: another, unlawful in itself; because a satire: a third, harmful to others; for the sharpness: and a fourth, unsatire-like; for the mildness: the learned, too perspicuous; being named with Juvenal, Persius, and the other antient satires: the unlearned, savourless; because too obscure, and obscure because not under their reach. What a monster must he be, that would please all!

Certainly, look what weather it would be, if every almanack should be verified: much-what like poems, if every fancy should be suited. It is not for this kind to desire or hope to please, which naturally should only find pleasure in displeasing: notwithstanding, if the fault-finding with the vices of the time may honestly accord with the good will of the parties, I had as lieve ease myself with a slender apology, as wilfully bear the brunt of causeless anger in my silence.

For Poetry itself, after the so effectual and absolute endeavours of her honoured patrons, either she needed no new defence, or else might well scorn the offer of so impotent and poor a client. Only, for my own part, though were she a more unworthy mistress, I think she might be inoffensively served with the broken messes of our twelve o'clock hours, which homely service she only claimed and found of me, for that short while of my attendance; yet, having thus soon taken my solemn farewell of her, and shaked hands with all her retinue, why should it be an eye-sore unto any, since it can be no loss to myself?

For my Satires themselves, I see two obvious cavils to be answered.

One, concerning the matter: than which, I confess, none can be more open to danger, to envy; since faults loath nothing more than the light, and men love nothing more than their faults: and, therefore, what through the nature of the faults and fault of the persons, it is impossible so violent an appeachment should be quietly brooked. But why should vices be unblamed, for fear of blame? And, if thou mayst spit upon a toad unvenomed, why mayst thou not speak of a vice without danger? Especially so warily as I have endeavoured: who, in the unpartial mention of so many vices, may safely profess to be altogether guiltless in myself to the intention of any guilty person who might be blemished by the likelihood of my conceived application; thereupon choosing rather to mar mine own verse than another's name: which notwithstanding, if the injurious reader shall wrest to his own spite, and disparaging of others, it is a short answer, "*Art thou guilty?*" Complain not: thou art not wronged. "*Art thou guiltless?*" Complain not: thou art not touched.

The other, concerning the manner: wherein, perhaps, too much stooping to the low reach of the vulgar, I shall be thought not to have any whit kindly raught my ancient Roman predecessors, whom, in the want of more late and familiar precedents, I am constrained thus far off to imitate: which thing I can be so willing to grant, that I am further ready to warrant my action therein to any indifferent censure.

First, therefore, I dare boldly avouch, that the English is not altogether so natural to a satire as the Latin: which I do not impute to the nature of the language itself, being so far from disabling it any way, that methinks I durst equal it to the proudest in every respect; but to that which is common to it with all other common languages, Italian, French, German, &c. In their poesies the fettering together the series of the verses, with the bonds of like cadence or desinence of rhyme, which if it be usually [1] abrupt, and not dependent in sense upon so near affinity of words, I know not what a loathsome kind of harshness and discordance it breedeth to any judicial ear: which if any more confident adversary shall gainsay, I wish no better trial than the translation of one of Persius's Satires into English; the difficulty and dissonance whereof shall make good my assertion. Besides, the plain experience thereof in the Satires of Ariosto, (save which, and one base French satire, I could never attain the view of any for my direction, and that also might for need serve for an excuse at least) whose chain verse, to which he fettereth himself, as it may well afford a pleasing harmony to the ear, so can it yield nothing but a flashy and loose conceit to the judgment. Whereas, the Roman numbers, tying but one foot to another, offereth a greater freedom of variety, with much more delight to the reader.

Let my second ground be, the well-known daintiness of the

[1] The edition of 1599, followed by the Oxford, reads *unusually*. I have restored the reading of the first edition. EDITOR.

time: such, that men rather chuse carelessly to lose the sweet of the kernell, than to urge their teeth with breaking the shell wherein it was wrapped: and therefore, since that which is unseen is almost undone, and that is almost unseen which is unconceived, either I would say nothing to be untalked of, or speak with my mouth open that I may be understood.

Thirdly, the end of this pains was a satire; but the end of my satire, a further good: which whether I attain or no, I know not; but let me be plain with hope of profit, rather than purposely obscure only for a bare name's sake.

Notwithstanding, in the expectation of this quarrel, I think my First Satire[2] doth somewhat resemble the sour and crabbed face of Juvenal's: which I, endeavouring in that, did determinately omit in the rest, for these forenamed causes, that so I might have somewhat to stop the mouth of every accuser. The rest to each man's censure: which let be as favourable as so thankless a work can deserve or desire.

[2] This Post-script having been published with "The Three Last Bookes, of Byting Satyres," by the "First Satire" here is to be understood the First of the Fourth Book. EDITOR.

GLOSSARY

OF

SUCH OBSOLETE OR UNUSUAL WORDS

AS OCCUR IN THE

TEN VOLUMES.

Abandon—To remove, to banish.
Aberration—A wandering.
Abide—To await.
Abilitation—Ability.
Ablude—To differ, to deviate.
Ablative—For removal, taking away.
Aborsement—Abortion.
Abstension—The act of withholding or keeping off.
Accension—Kindling, enflaming, flame.
Acclaim—To applaud
Accumbent—One who lies or sits at meals.
Acknown—Marked, discovered, known.
Action—The session of an assembly.
Additament—Addition.
Adiaphorist—One who is neutral or indifferent.
Adiaphorous—Neutral, indifferent.
Adjection—An addition.
Adscititious—Assumed, counterfeit.
Adulterine—Polluted, not genuine.
Advertisement—Information.
Affamish—To famish.
Affectation—Desire.
Affective—Relating to the affections, longing.
Affeign—To pretend, to imagine.
Agnition—Acknowledgment.
Aglai—Honnurable persons.
Aitiology—Causes, use.
Allective—Alluring.
Allocution—An address to another.
Alonely—Solitary, single.
Aloof off—At a distance.
Amate—To subdue, to humble.
Ambient—surrounding.
Ambients—Persons surrounding.
Ambulatory—A walking-place.
Amotion—Putting away.
Amphibolies—Ambiguities.
Amplexation—Embracing.
Ampliate—To extend, to enlarge.
Anachoret—A hermit.
Angariation—A pressing or forcing of another to an action.
Angelica—a herb.
Anniling—The act of anointing with oil
Anomy—Transgression of the law.
Antelucan—Before daylight, early.
Antevert—To prevent.
Anthropopathy—A figure whereby human passions are attributed to God.
Antichthones—Antipodes, men living on the opposite side of the earth.
Antiperistatis—When heat or cold is rendered more intense by being beset with its contrary.
Antonomasy—A figure, by which an appellative is substituted for a proper name.
Apaid—Dealt with, satisfied, rewarded.
Apertion—Opening.
Apostate—To apostatize.
Apostating—Apostatizing.
Apotactical—Disorderly,
Appay—To discharge, to satisfy.
Appetition—Longing, desire.
Appose—To question, to puzzle.
Apprecation—Prayer.
Apprecatory—Praying, of the nature of prayer.
Apprehensive—Ready to conceive.
Apprize—To appraise, to value.
Approof—Evidence, approbation.
Appropinquation—Near approach.
Arbitrable—Decided, determined.
Aread—To guess.
Aretinisms—Impurities: so named from Peter Aretine.
Argutation—Reasoning.
Arrectary—The upright beam of the cross, as far as the transverse.
Arreption—Snatching away.
Artolatry—Bread-worship.
Aspectable—Capable of being seen.
Aspersion—Sprinkling.
Assassinates—Assassinations.
Assay—To state, to satisfy.
Assecurance—Assurance, security.
Assecuration—The act of rendering secure.
Assentation—Flattery.
Assoil—To answer.
Assume—To take up.
Astipulate—To agree, to vouch.
Astipulation—Testimony,
Astonied—Amazed, confounded.
Astructive—Opposed to destructive.

Ataxy—Disorder.
Atoned—At peace.
Atonement—Reconciliation.
Atrophy—A want of due nourishment, languor.
Attrition—A slighter sorrow for sin.
Attach—To arrest.
Avoid—To render void, to prevent.
Avoidance—Absence.

Balk—To refuse.
Bandog—A dog chained.
Barking at—Being barked at.
Barretor—A wrangler.
Bay-windows—Bow-windows.
Beat—To determine.
Bedumb—To render dumb.
Begun—Pledged in drinking.
Behoof—Advantage.
Beleague—To combine.
Beleagur—To besiege.
Belike—Probably.
Belime—To besmear.
Belking—Lurking.
Benefacture—Doing good.
Beslave—To enslave.
Bestead—To befriend, to serve, to treat.
Bevy—A brood, a company.
Biggin—A cap or coif.
Blank—To disappoint, to damp, to refute.
Bloughty—Bloated, huge.
Blurt—To blab, to speak inconsiderately.
Bolt—To sift.
Boot—To benefit.
Boulimy—A disease in which the patient eats like an ox.
Boute-feux—Sowers of strife or sedition.
Bouzing—Toping, drinking lavishly.
Brabble—To clamour; a clamour.
Brabbling—Clamouring.
Bran—A class.
Brewess—Bread sopped in broth.
Burgen—To spring forth, or bud.
Burse—An exchange, a market-place.
Byss—Fine linen.

Capernaitical—A carnal interpretation of the eating of Christ's body.
Captation—The practice of catching favour.
Career—To run at full speed.
Cark—To be careful or anxious.
Carle—A clown, a churle.
Cassation—The act of making null and void.
Catabaptist—An impugner of infant-baptism.
Catachrestically—In a remote or abused sense.
Cautelous—Cautious.
Celature—The art of engraving or cutting in metals.
Celebrious—Famous, renowned.
Celibate—Single state.
Censing—Perfuming with censers.
Cension—A census, taxation.
Censure—Judgment; to judge, to determine.
Champertous—Confederated in a quarrel.
Champerty, or Champertie—Confederacy in quarrels.
Chare—Work.
Chary—Careful.
Chiliasts—They who expect the personal reign of Christ for a thousand years on earth.
Chronography—The time of an event.
Circuition—Going round or about.
Circumduction—A leading about.
Claw—To tickle, or flatter.
Clerkly—Scholar-like.
Clientage—In the condition of clients or dependants.
Clientele—The condition of clients or dependants.
Climacterical—Critical age.
Clodder—To clot together.
Coaction—Force, authority.
Coarctation—Confinement, restraint.
Coarcted—Confined, restrained.
Cocker—To pamper.
Coetaneous—Being of the same age or time.
Cogged—Pretended.
Cogging—Pretending.
Cognation—Relationship.
Cognizance—A crest, token.
Cognoscible—Capable of being known.
Cohortation—An exhortation.
Coil—Tumult, hurry, confusion.
Collection—An inference.
Colloguing—Fawning, cringing.
Colluding—Deceiving.
Collybists—Money-changers, Bankers.
Commensals—Fellowship at table.
Commessations—Revellings, junketings, particularly after supper.
Commination—A threatening.
Comminatory—Threatening.
Commingle—To mingle together.
Commonitive—Admonitory.
Commoration—Residence, abode.
Commove—To disturb, to occasion commotions.
Compellation—An address.
Compete—To equal.
Competitioning—Entering into competition.
Complie—An accomplice.
Complotting—Plotting together.
Compost—To manure.
Comprehensor—He who has obtained.
Compurgator—He who vouches for others.
Conceit—To imagine.
Concertation—A contest.
Concorporate—To unite with.
Concredit—To entrust.
Concussation—A concussion.
Condescent—Permission, acquiescence.
Conduction—Leading.
Congestion—Heaping together.
Connivancy—Winking at.
Confer to—To agree to.
Conquisition—Bringing together.
Consectaries—Inferences, consequences.
Conserve—To preserve.
Considerable—To be considered.
Consign—To entrust, to hand down.

Consignation—Sealing, signing.
Conspersion—Sprinkling.
Conspiration—Union.
Conspurcation—Defilement.
Constupration—Deflowering, violation.
Contaction—Touch.
Contesseration—A leaguing between strangers.
Contest—A fellow-witness.
Contestation—Combined witnessing.
Contignation—A frame, &c. of beams or boards.
Contra-yerva—A species of birthwort, growing in Jamaica.
Contruth—To agree in testimony.
Convent—To summon, to convene.
Convict—To prove.
Conviction—A reproof of others.
Convince—To prove, refute, shew.
Cope—A priest's cloak or hood.
Corporals—The communion cloths used in the Romish Church.
Correlation—Reciprocal relation.
Correption—Reproof.
Corrival—A rival.
Corrivality—Rivalship.
Counterfeisance—Counterfeiting.
Cruciation—Torment.
Cruze—To crush.
Cynosure—The north-star, what attracts the eye.

Daghes-point—The point of a leather latchet.
Damage faisant—Doing injury.
Darklings—Being in the dark.
Dative—Giving.
Day—Time.
Day—Used in the sense of Judgment: a Grecism; the Greek word for Judgment being ἡμερα, a day.
Deal—Quantity, portion.
Debellation—Subduing by war, warring against.
Decertation—A dispute.
Decline—To draw, to bend.
Decursion—The act of running or running down.
Deduce—To withdraw, to branch from, to derive.
Defalk—To fail in.
Defatigation—Weariness.
Defeazance—Annulling.
Defer—To withhold.
Degustation—Taste.
Dejected—Afflicted, overthrown, humbled.
Dejectedness—Humble condition.
Dejection—Humiliation.
Dejeration—A solemn oath.
Delation—An accusation.
Delator—An accuser.
Delatory—Accusing.
Delectation—Delight.
Demandate—To entrust, to enjoin.
Demerit—To confer obligations.
Demigration—Removing from place to place.
Denotation—A mark, token.
Denude—To make naked.
Deordination—Disorder.
Deploration—Lamentation.
Deprehension—Detection.
Derive—To direct.
Design—To point out.
Destitution—A state of want.
Determine—To finish.
Detestation—Wishing; a witnessing to the contrary.
Detrect—To refuse, or decline.
Detrectation—The act of refusing or declining.
Detrusion—The act of thrusting down.
Devolution—The act of devolving.
Dichotomize—To divide into two parts.
Diet—A class, society, taste.
Dietetical—Relating to diet or food.
Dilaniation—Tearing in pieces.
Dilater—A diffuser.
Dilation—Delay.
Dilatory—Deferring to a long period.
Dimication—Contention.
Dimitted—Dismissed.
Dint—A stroke.
Diremption—Dissolution.
Direption or Disreption—Plundering.
Disappoint—Disappointment.
Disagreeable—Unsuitable.
Discern—To cause to differ, to distinguish.
Discerption—A division, rent.
Discession—Departure.
Disclamation—Being disclaimed, the act of disclaiming.
Discruciate—To torment.
Discuss—To dismiss.
Disdoubt—To doubt.
Disherson—Disinheriting.
Disjunct—Making opposition or separation.
Disparition—Disappearing.
Disperse—To make known.
Disport—Sport.
Disrespective—Careless.
Disruption—Breaking asunder.
Disseised—Dispossessed.
Dissolute—Loose in meaning.
Dissolution—Melting.
Distermine or Disterminate—To place at a distance.
Distract—To divide.
Distraught—Distracted.
Disvaluation—Disesteem.
Diswont—To bring to disuse.
Ditation—Enriching.
Dition—Rule, dominion.
Dittany—The herb garden-ginger.
Diversion—Turning away.
Divestiture—The act of stripping.
Divident—Distinct.
Divinatory—Predictive.
Divulgation—Making known.
Divulsion—Plucking off or away.
Divulsive—Tearing away.
Dole—A Gift.

Dormition—Sleep.
Dorter, or Dorture—A dormitory, chamber.
Dotation—Endowment.
Dry-fats—Large wooden vessels.
Dullard—A stupid person.
Dump—A melancholy piece.

Each-where—Every where.
Edition—The act of publication.
Effectuously—Feelingly.
Eft soone—Quickly.
Egestion—The act of discharging food.
Ejulation—Lamentation.
Eke—To spin out.
Elimination—Turning out of doors.
Elocation—Removal to a distance.
Eluctation—Deliverance.
Elusion—Artifice, evasion.
Embase—To degrade.
Emboss—To enclose.
Emergent—Naturally arising.
Emissitious—Prying.
Enfeoff—To invest, to put into possession.
Enlive—To make alive, to animate.
Enter—To give entrance to.
Enter-know—To have mutual knowledge.
Enthirst—To cause to thirst.
Entitative—An abstraction of all circumstauces from the thing considered.
Epiphonema—Exclamation.
Eremite—A hermit.
Eremitical, or Eremitish—Retired.
Erratical—Wandering, irregular.
Ereption—Snatching away.
Escheat—A forfeiture; to forfeit.
Espials—Acts of spying, spies.
Estate—To put into possession.
Ethnic—A heathen, heathenish.
Euge! Well done!
Eutaxy—Good order.
Evacuate—To make void.
Evasion from—Escape.
Evict—To prove.
Eviction—Proof.
Evince—To prove, to convict.
Evirate—To castrate.
Eviternal—Immortal, eternal.
Eviternally—Eternally.
Eviternity—Eternity.
Evolation—Act of flying out.
Exauthoration—The act of dismission or degradation.
Excæcation—Blinding.
Exception—A withdrawing.
Excision—Cutting off.
Excussion—The act of shaking off.
Excutifidian—One who believes that true faith may he lost.
Exigent—Extremity, necessity.
Exinanition—An emptying out, privation.
Exotical—Foreign.
Expect—To wait.
Experiment—Proof, experience, instance; to try, to prove.
Expilate—To plunder.
Expilation—Plundering.
Expoliation—Stripping.
Exprobration—Reproach, censure.
Expugn—To take hy storm, to conquer.
Expurgation—Purification.
Exquisite—Entire, perfect, accurate.
Exquisitely—Accurately.
Exsibilation—The act of hissing.
Exsiccation—Drought, drying up.
Extramission—Discharging.
Exundation—An overflow.

Face bread—The shew-bread.
Facile—Easy, candid.
Failing—Causing to fail.
Fainten—To cause to faint.
Familists—A sect called the Family of Love.
Famoused—Rendered famous.
Fardel—Bundle, heap, baggage.
Farding—Painting.
Fault—To blame.
Faulted—To he faulty.
Fautor—A favourer, a protector.
Feodary—One who holds under another.
Feoff—To invest with possession or right.
Feriation—Keeping holiday.
Ferity—Wildness.
Fetch—A stratagem, artifice.
Fetch about—To go about.
Firmitude—Firmness.
Fœdity—Filthiness.
Fœneration—Lending on interest.
Fond—Foolish.
Fondly—Foolishly.
Fondness—Folly.
Fontinel—An issue.
For—On account of.
Foregone—Lost, given up.
Forelay—To anticipate, withhold, prevent.
Foreslowing—Delaying, hindering.
Foyning—Feigning to strike.
Free-denizen—To make free, to invest with citizenship.
Frequence—Concourse, assembly, intercourse.
Fruiten—To fructify.
Frump—A jeer, taunt.

Gage—To engage.
Gainstand—To oppose.
Galliard—A lively dance.
Gallimaufrey—A strange medley.
Garish—Shewy, gaudy.
Garishly—Shewily, gaudily.
Garishness—Sheviness, gaudiness.
Gaudy—Joyous.
Gazul—See Suhit.
Geason—Rare, wonderful.
Geniculation—Bending the knee.
Gimmer—Movement, machinery.
Gird—A twitch, pang.
Give—To misgive.
Glaver—To flatter, to wheedle.
Glibbed—Rendered glib.
Gloriation—Boasting.
Go—To be.

Good-cheap—At a small expence.
Gooded—Rendered good.
Grains—Branches.
Gramercy—An interjection denoting surprize or pleasure.
Gratulate—To congratulate.
Gratulation—Congratulation.
Greaten—To aggravate.
Gregary—Ordinary, common.
Gripple—Griping.
Gripple-minded—Disposed to extortion.
Grippleness—Griping, oppression.
Groundsel—Timber that is next the ground.
Guard—An ornament, to ornament.
Guiltiness—Consciousness.
Guilty—Conscious, productive.
Gullery—Imposture, knavery.
Gustation—Taste.
Gymnic—Gymnastic, relating to strong exercises.
Gyre—A circle; to cause to move in a circle.

Habilitation—Communication, qualification.
Handsel—Earnest, first-fruits, first use.
Harborous—Sheltering, protecting.
Headily—Headlong.
Headsman—A beheader.
Healthists—Drinkers of healths.
Hearten—To encourage.
Hemerocallis—The Day-Lily.
Henchman—A page, attendant.
Heremites—Hermits.
Hernshaw—A place where herons breed.
Hesternal—Of yesterday.
Heterarchy—The government of another.
Hold—To continue.
Holocausts—Burnt-offerings.
Homonymy—Equivocal nature.
Honorificence—Honour.
Honest—To make to appear honest.
Hospital—Hospitable.
Humanity—Human nature.
Husband—An economist.

Illation—Inference.
Illimitation—A want of exact limits.
Imagine—Supposing.
Immanity—Barbarity.
Immarcescible—Unfading.
Immarcescibly—Unfadingly.
Imminent—Impending.
Immission—Sending.
Immutation—Change.
Imp—A shoot; to graft, to connect in affinity.
Impeccancy—Infallibility.
Impeditive—Obstructive.
Impetration—An obtaining by request.
Impetratory or Impetrative—Such as would obtain.
Imploration—Entreaty.
Importune—Importunate.
Impreparation—Want of preparation.
Impress—Device, emblem.
Imprevalency—Incapacity of prevailing.
Improve—To aggravate.
Improvide—To provide for.
Impugn—To attack, oppose, disprove.
Impugnation—Attack.
Impuration—Defilement
Impure—To defile.
Imputed—Accounted, thought of.
Inanimation—Life within.
Incend—To enflame.
Inchoate—Begun, to begin.
Inchoately—Respecting the beginning.
Inchoation—Beginning.
Incident—Incidental.
Incident into—Belonging to.
Inclamation—Declaration, exclamation.
Incogitancy—Want of thought.
Incompossibility—Incompatibility with something.
Inconsolately—Inconsolably.
Increpation—Blame, reproof.
Incur—To run.
Incurious—Indifferent, careless.
Incuriousness—Freedom from niceness.
Incurrence—Entrance.
Incurvation—Bending.
Indent—To covenant.
Indict—To appoint.
Indiction—Assembling, appointment.
Indign—Unbecoming, contemptuous.
Indignly—Unbecomingly, contemptuously.
Indubitate—Undoubted.
Induce—To lead to.
Induction—Leading in.
Induration—Hardness.
Ineffectible—Incomprehensible, or unspeakable.
Inerrable—Incapable of erring.
Inexistence—Existence within.
Infectible—Capable of being infected.
Inform—To animate.
Informed—Unformed.
Infuse—To pour in.
Ingeminate—To redouble, to repeat.
Ingenious—Ingenuous.
Ingenuity—Ingenuousness.
Ingurgitation—Swallowing greedily.
In hand with—Treating of.
Inhiation—A gaping after, or longing for.
Inhibit—To prohibit.
Inhibition—Prohibition.
Inned—Gathered in.
Inoperation—Internal operation.
Insensate—Senseless, enraged, mad.
Insensateness—Insensibility.
Insition—Engrafting.
Insist in—To confine to.
Instance—Earnestness.
Instantany—Instantaneous, momentary.
Instantly—Earnestly.
Instinct—Instigation.
Insultation—Mockery.
Intellective—Relating to the understanding.
Intelligencers—Intelligences.
Intend—To render intense, to stretch, to encrease.

Intended—Eager.
Intenerate—To make tender.
Intensive—Intense.
Intentation—A menacing, as with the hand, &c.
Intention—Eagerness, fixedness, intenseness.
Intercision—Cutting up.
Inter-commoning—Feeding at the same table.
Interminate—To threaten.
Intermination—Injunction.
Interpellation—A summons, interruption.
Interserl—To insert between.
Interspersion—A scattering here and there.
Interspirations—Breathing-times, intervals.
Intervenient—Intervening.
Intreat—To treat.
Intricated—Perplexed.
Intromitting—Letting in, admitting.
Intuition—Observation, regard, sight, perception.
Irrepentance—Incapacity of repenting.
Irresoluble—That cannot obtain ease.
Iteration—Repetition.

Jactation—Boasting.
Jubilation—Exultation.
Just—Appointed, orderly, entire, exact.
Justicer—An administrator of justice.
Justiciaries—Self-justifiers.

Kail—Broth.
Kern—An Irish boor or soldier.
Killing—Being killed.

Lancinate—To cut, to tear.
Lapidation—Stoning.
Largition—The act of giving.
Lash—To move with a sudden spring or jerk.
Latch—To catch, to receive.
Latreutical—Belonging to worship.
Laver, or lavecr—To turn often in a course.
Lay—To contrive; a wager.
Lazarly—Afflicted with filthy diseases.
Leaguer—A messenger, ambassador, siege.
Leasing—Falsehood.
Leige-man—A faithful subject.
Leiger—An ambassador.
Leman—A harlot.
Let—To hinder; hindrance.
Lewd—Wicked.
Lightly—Commonly, easily.
Lime—To smear.
Lime-fingered—Thievish.
Liquorous, or likorous—Dainty, curious.
List—To incline; inclination.
Litigious—Controverted, subject to controversy.
Livery and seizin—Giving and taking possession.
Loathly—Loathsome.
Lock—A place.
Longanimity—Long forbearance, long enduring.
Longsome—Tiresome.
Loose—The end, issue.
Lunets—Blinds for the eyes, Satellites.
Luxation—Disjointing.
Lycanthropy—A kind of madness, in which men have the qualities of wild beasts.

Maceration—Wasting.
Make-bait—A maker or promoter of mischief.
Maleficiation—Injury.
Mal-grè—Maugre, in spite of.
Malice—To behave maliciously, to bear malice to.
Mammock—A shapeless piece, a fragment.
Mancipate—To enslave.
Manducation—Eating.
Mannishness—Masculine character.
Manuary—A workman; performed by the hand.
Manuduction—Guidance by the hand.
Manumission—Releasing.
Maravedi—A small Spanish copper-coin.
Marian Times—The times of Queen Mary Ist.
Marish—Marshy.
Mart—To sell.
Marting—Selling.
Mask—To confound.
Mast—The fruit of the beech-tree.
Masterly—Imperiously, proudly.
Mate—To subdue.
Mathe—Mowing.
Maturation—Ripening, maturity.
Maumet—A puppet, a figure dressed up.
Mavis—The thrush.
Maze—To confound.
Median—Middle.
Meiny—Retinue, family.
Meliority—That which is better.
Memorative—Adapted to assist the memory.
Menage—Horsemanship.
Mere, or Meare—A boundary.
Merit—To deserve at another's hand.
Mesline—Mixed, mixture.
Metonymically—The putting of one word for another.
Metwand—A wand to measure with.
Michaelmas flaws—The bad weather common at the autumnal equinox.
Millenaries, Millenarians—See Chiliasts.
Minatory—Threatening.
Misacception—Taking in a wrong sense.
Misceline—Mixed, confused.
Misprision—Contempt, mistake, oversight.
Mis-relate—To refer improperly.
Miswonting—Disuse.
Monomachy—Single combat.
Moonets—Satellites.
Morphew—A white scurf; to scurf.
Most-what—Usually, for the most part.
Most-where—In most places.
Mot—Motto.

Motitation—A commotion.
Much-what—Nearly.
Mure—To wall, to immure.
Mutation—A change.

Name—Respect, account.
Napery—Linen.
Necotian Incense—Tobacco.
Nep—Mint.
Nescience—Ignorance.
Nonce—Occasion.
Noursled—Nursed.
Nundination—An open and scandalous sale of justice.

Obdormition—Sleeping, going to rest.
Obduration, Obduredness—Hardness.
Obdure—To harden.
Obedible—That can be preyed upon.
Obfirm—To confirm, to settle.
Object—To offer.
Oblatration—Barking.
Oblivious—Capable of being forgotten.
Obsecration—Entreaty.
Obsecratory—Supplicatory.
Obstetrication—Office of a midwife.
Obsignation—Sealing or confirmation.
Obstination—Making obstinate.
Obtestation—Entreaty.
Obtortion—Distortion.
Obturation—Smearing or closing up.
Occæcation—Blinding.
Occurrent—Occurring, occurrence.
Offuscation—Obscuration.
Ominate—To forebode.
Onwards—In advance, in anticipation.
Ope-tide—See p. 298, note 5, and the Errata, in this volume.
Operosity—Toil, labour.
Oppugn—To oppose.
Oppugnation—Opposition, attack.
Orbation—Deprivation.
Orbity—Want of children.
Ordalian—Ordeal.
Ordinate—To direct; regular, methodical.
Ordinately—Regularly.
Orts—Fragments.
Ostended—Discovered itself.
Ostension—Shewing.
Otherwise—One way, another way.
Out—To dispossess.
Overlash—To exceed.
Overlay—To oppress by weight.
Overliness—Pride, overbearing.
Overly—Proud, overbearing.
Overture—Aperture.
Over-weeu—To think too highly of.

Pact—Covenant; agreement.
Painim—A Pagan.
Painful—Laborious.
Painfully—Laboriously.
Pandarisms—Pretences, or occasions.
Parænetical—Exhortatory, persuasive.
Paralogism—False or bad reasoning.
Paranomasy—A play upon words.
Parasiteism—Flattery.
Parasitical—Flattering.
Parcel-sainted—Imperfectly sanctified, or separated into small and distant bodies.
Parieting—Repairing walls.
Paris-Garden, a place of low amusement, formerly situated in the Borough.
Parle—Conference.
Parture—Separation.
Pasch—Easter.
Pasquin—A lampoon.
Pass—To make account of.
Patent—Open.
Paternity—The relation of a father.
Patrocination—Defence, support, protection.
Patter—To make a noise like hail.
Peccant—Corrupt, faulty.
Pectoral—A breast-plate.
Pedagogy—Discipline, institution.
Pelting—Pitiful, paltry.
Peragration—The act of passing over or about.
Pererration—Wandering about.
Perfunctory—Slight.
Perfunctorily—Negligently.
Perition—Loss.
Permeation—Passing or piercing through.
Persistance—Perseverance, stedfastness.
Petard—An engine for blowing up places.
Petulcity—Wantonness, mischievousness.
Phrontisteries—Monasteries.
Piacular—Atrocious.
Pill—To rob, to peel.
Piscation—Fishing.
Pisht at—Despised.
Pitch-brand—Mark of infamy.
Plaining—Making plain or smooth.
Plaint—Complaint.
Pleasance—Pleasure.
Plerophory—Fulness.
Pleuritical—Belonging to a pleurisy, or inflammation of the lungs.
Plight—To pledge, to engage.
Point—To appoint.
Poise—Weight.
Pole—Head.
Poll—To strip, to exact.
Polling—Stripping, exaction.
Polycoyrany—The government by many.
Ponderation—Weight.
Portage—Carrying.
Portuise—A breviary, or Romish priest's office-book.
Postiller—One who writes glosses.
Posy—Motto.
Potential—In possibility of existence.
Præscious—Anticipating, aware.
Prankingly—Flauntingly.
Preception—Command.
Precocity—Too early ripeness.
Preconization—The act of warning or announcing.
Predication—An affirmation, a declaration.
Prefer—To advance.
Pregravate—To clog heavily.
Prejudicate—Prejudiced.
Prepensed—Preconceived.

Prepossess—To possess beforehand.
Presention—Perception beforehand.
Presidiaries—Guards.
Pressive—Urgent.
Preterition—Passing by.
Prevent—To precede, to anticipate, to fortify.
Prevention—Anticipation.
Prevision—Foresight.
Prime Stole—Best robe,
Primere—Principal.
Primigenous—Original.
Proclivity—Tendency to evil.
Prodigence—Prodigality.
Prodition—Treachery, deceitfulness.
Promerit—To lay under obligation, to merit for.
Promove—To advance, to promote.
Promoving—Promoting.
Prophylactical—Preventive of disease.
Proper—Peculiar.
Proprieties—Possessions.
Propriety—Exclusive right.
Propugnation—Defence, support.
Propulsation—Repelling.
Proritation—The act of inciting or alluring.
Prosopopey—A personification.
Provenues—Productions.
Puisne—Younger, inferior.
Puissance—Strength, valour.
Pursuivant—A pursuer, an officer of justice.
Pute—Perfectly pure.
Puttock—The buzzard.

Quack-salver—One who boasts of salves.
Quail—To daunt.
Quarrelled—Quarrelled with.
Quarry—To prey upon.
Quean—A strumpet, a worthless woman.
Queasy—Squeamish.
Querimony—A complaint.
Questman—A stater of lawsuits, inquirer, officer.
Questuary—One studious of profit.
Quick—Living.
Quintessential—Consisting of the quintessence.
Quiritation—Complaining.
Quodlibetical—Subtle.
Quotidian—Daily.

Rack—A frame.
Radicated—Rooted.
Raked—Covered, hid.
Ramping—Rushing.
Rapture—Being carried along.
Rarely—Singularly.
Rathe—Early, prematurely.
Ravine—To plunder.
Reave—To contract.
Reaving—Taking by violence.
Rebate—To blunt.
Recidivation—Backsliding, relapse.
Reclaim—To cry out.
Reclamation—Reformation.
Recollect—To collect.
Recollection—Collection.
Reconcilement—A re-obtaining, a regaining.
Recordation—A remembrance.
Recrements—Dross, filth.
Recule—To retire.
Reduct—To reduce.
Redivived—Revived.
Redolence—Sweet scent.
Redolent—Sweet-smelling.
Reduce—To bring back.
Reduct—To reduce.
Reduction—Bringing back.
Reductively—By reduction, by consequence.
Refection—Refreshment.
Refel—To refute, to disprove.
Reflection—Return.
Refossion—Digging up.
Refrication—Refreshing.
Regest—To cast or turn up again.
Regiment—Government.
Reluctation—Resistance, aversion.
Rememoration—Reminding.
Remiss—Lower.
Remotion—Removal.
Renitency—Reluctance.
Rennible—Running, voluble.
Reposed—Laid up.
Reposition—Firm hold or repose, burial, treasuring or laying up.
Reputation—Estimation, judgment.
Resentment—Feeling.
Reservation—Withholding.
Resolution—Explanation, satisfaction, resolved expectation.
Resolve—To dissolve, to melt, to explain.
Respective—Kind.
Restipulation—A reciprocal engagement.
Resultance—An assemblage.
Retch, or Reach—To stretch.
Retractive—Withholding.
Revicted—Proved on the other side.
Reviction—Reviving.
Revoke—Te recover.
Rife—Common.
Rifely—Commonly.
Rift—Cleft, crack.
Rivality—Rivalry.
Rhetoricate—To play the orator.
Round—Plain, faithful, decisive.
Roundel—The circumference of a wheel, a circle.
Roundly—Plainly, faithfully.
Ruff—Success, prosperity.
Ruffle—To disturb.
Ruinate—To ruin.
Run descant—To enlarge.

Sacred—Consecrated.
Sad—Grave, serious.
Sadly—Soberly, seriously.
Sag—To hang low or heavy.
Sagamore—A king or supreme ruler among the American Indians.
Saine—Say.

Sanation—A cure.
Sapiential—Relating to wisdom.
Scabious—A herb so called.
Scaith—Injury.
Scant—Scarcely.
Scarce-valuable—Scarcely to be estimated.
Sciscitations—Questionings.
Scissure—A rent, division.
Scoganism—Jesting; from a celebrated jester named Scogan.
Scoganly—Jestingly.
Sconces—Forts.
Scoppet—To lade, to empty.
Scurrile—Scurrilous.
Scruze—To press, to squeeze.
Securance—Security.
Securitan—A secure person.
Seen—Skilled.
Segregate—To separate.
Segregation—Separation.
Seized—Possessed.
Sejoin—To separate.
Sejunction—Separation.
Seldom when—Unfrequently.
Sepelition—Burial.
Sequel—A consequence.
Sequence—Order of succession.
Sere or Searc—Dry, withered.
Sereness—Dryness.
Sermocinations—Preachings.
Several—Separated, distinct.
Severalized—Distinguished.
Severals—Particulars.
Severalty—Separation, distinction.
Sharp—Sword.
Shaveling—A friar, one shaven.
Sheeped—Disgraced.
Shimmering—Glittering.
Shot—Reckoning.
Shrewd—Froward.
Shrift—Confession of sin to a priest.
Shriven—Confessed.
Sidereal—Bright, starry.
Sign—To ratify, to consign, to signify.
Simulation—Deceit, pretence.
Simulatory—Pretended.
Sinisterly—Absurdly, towards the left hand.
Site—Situation, token.
Skill of—To know how.
Slip—A pretender, a counterfeit.
Sort—Aim.
Sort to—To produce.
Sortition—Casting lots.
Soul-bell—A passing-bell, a bell rung at the death of a person.
Spagiric—A chemist.
Spend Stover—To consume provisions.
Spiration—Breathing.
Sportulary—Living by alms.
Squinancy—Quinsy.
Stale—A handle, step, means.
Stated—Settled.
Stave off—To push off, to defer.
Stead—To help, to support.
Stigmatical—Marked, branded, stigmatized.
Stoppel—What stops the hole of a vessel.
Stridulous—Making a small creaking noise.
Stroid—Destroyed.
Styed—Soared, ascended.
Style—A pen.
Subact—To subdue.
Subduction—Withdrawing.
Subduce—To withdraw.
Subincusation—An implied accusation.
Sublation—Withdrawing.
Submiss—Submissive.
Subornation—Seduction to a base action
Subreption—The act of obtaining by surprise or deceit.
Suffect—To choose or put in the place of another.
Suffosion—Undermining, digging up.
Suffumigation—Raising fume by means of fire.
Suhit and Gazul—Certain weeds growing in Egypt, of which, being burnt to ashes, the finest sort of Venice glasses are made.
Superfœtation—One conception made on another.
Supernal—Celestial.
Supernatation—Swimming on the surface.
Supersecular—Spiritual.
Suppalpation—Wheedling, gently stroking.
Supparisitation—Flattery, pimping.
Supputation—Computation, account.
Surcease—To leave off.
Surreption—Stealth.
Surrogate—To depute.
Surrogation—Deputation.
Susception—Assuming, taking up.
Swelt—To dry up, or be pained, with heat.
Swinge—Sway, sweep.
Sybaritical—Effeminate, from the people of Sybaris, a city in the south of Italy, infamous for its effeminacy.
Syllabical—Adhering to the merely literal sense.
Symbol—Type, emblem, sign.
Symboles—Shares in a reckoning.
Symbolize—To agree.

Tallying—Recording, punishing.
Talmudiges—Adherents to the Talmud.
Tang—A strong taste.
Tazel, or Teasel—The *Dipsacus:* Eng. *The Shepherd's rod.*
Techiness—Peevishness.
Techy—Peevish.
Tender—To treat tenderly.
Tent—To fill a wound with lint.
Tentative—Trying, essaying.
Tenter—To stretch out as on tenters.
Tentigo—Itching.
Termined—Terminated.
Terrivagus—A vagabond.
Terrene—Earthly.
Tew—To beat.
Theophanies—Services in the immediate presence of God.
Theorical—Theoretical.

Thrave—Twenty-four in number.
Thurification—The act of fuming with incense.
Timely—Early, premature.
Till—To urge.
Topped—Snuffed.
Torrefaction—Scorching or drying.
Tort—Injury, wrong.
Tour—To fly round.
Towards—Forwards, in preparation.
Tract of time—Process of time.
Tractation—Treating on a subject.
Traduce—To propagate, to convey or deliver down.
Traduction—Derivation, propagation.
Tralation—A metaphorical expression.
Transient—Passing by.
Translocation—Removal.
Treachor—A traitor.
Trochisees—A kind of medical lozenge.
Tropical—Figurative.
Troth—Truth, faith.
Trucheman—An interpreter.
Tuition—Defence.
Tutor—A defender.
Twit—To reproach, to sneer at.
Tympany—A hard swelling of the belly.
Tyred, tyring—Fed or feeding as a vulture.

Ubiquitary—One who believes the omnipresence of Christ's body.
Ubiquity—A being in every place.
Umbratical—Shadowy.
Umbrage—A pretext.
Unconvincibleness—Safety from conviction.
Undefeasible—Certain, that cannot be annulled.
Unfeisible—Impracticable.
Univocally—In a determined sense.
Unpleasive—Unpleasing.
Unreaved—Unrent, unopened.
Unrespective—Acting without reasons.
Unright—Unrighteous, not upright.
Unript—Ript.
Unthrift—A prodigal.
Usurary—Usurious.
Ure—Practice, use, habit.
Use—Interest.
Usurp—To employ, to use.
Utter—To sell.
Utopical—Imaginary, chimerical.

Vail—To yield, to give place.
Valediction—Farewell.
Value—To imply, to signify.
Vastation—Wasting.
Vatical—Prophetical.
Velitation—The act of quarrelling or bickering with.
Velleity—The lowest degree of desire.
Venditate—To display, to boast.
Venditation—Display, parade.
Vendure—A thing sold.
Vent—Sale.
Ventilation—Diffusion, the act of fanning or sifting.
Veny—Push, thrust in fencing.
Verdure—Taint.
Vertigo—Giddiness.
Very—Mere.
Vespertine—Of or relating to the evening.
Vestiary—Relative to clothing.
Vicariate—Deputed office.
Viduity—Widowhood.
Vigilancy—The state of life.
Villenage—Base servitude.
Visive—Belonging to the sight.
Voice—To represent.

Wales—Risings or marks from blows.
Wasters—Foils, or cudgels.
Weal—Prosperity.
Wearish—Soft, tame.
Ween—To think.
Weildance—Weilding.
Well—To spring.
Well-stated—Well-regulated.
Welt—Border.
Weltereth—Rolls in the mire.
What?—Why?
When as—Whereas.
Whiffler—A serjeant, one who clears the way.
While—To amuse, to beguile.
Whittle—A knife.
Wight—A person.
Wis, Ywis, I wis—Truly, verily.
Wishly—Wishfully.
Withed—Bound with withes.
Wont—Habit.
Woolward—Clothed in woollen garments.
Wringing—Writhing.
Writheled—Wrinkled.
Wrought—Forced.

Zedoary—A Chinese root like ginger, but odoriferous.

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*** The Reader is requested to alter the word *Three*, in the Advertisement prefixed to the First Volume, to *Four*: and also to notice the following

ADDENDA AND ERRATA.

In speaking of the *Revision* of the Author's writings, the Editor should have added to what he has said in the Preface on this subject, that he has endeavoured to render the Sermons and the most complicated pieces more intelligible than they are in former editions, by a more systematic and clear notation of the principal and subordinate divisions. The Author usually divided his Treatises into Sections or Chapters, with little or no regard to the real gradations of his subject. Some of these pieces are left unaltered in this edition, as a specimen of his manner: such are the Treatises contained in the VIth volume, and a few others: and whereever the division is uniform, into Sections, or Chapters, or Epistles, or Cases, &c. it may be considered to be that of the Author; but, for the more accurate and artificial divisions, the Editor is responsible.

Vol. I. Page	98,	line	31,	for	*Th*	read	*The.*
	170,	—	31,	—	*thief*	—	*thief's.*
	400,	—	26,	—	*aved*	—	*saved.*
IV. ——	508,	—	4,	—	*appreciations*	—	*apprecations.*
V. Page	16,	—	3, a pede	—	*secundam*	—	*secundùm.*
	19,	—	17,	—	προτοκλίσιαν	—	πρωτοκλίσιαν.
	—	—	—	—	προτο-	—	πρωτο-
	—	—	2, a pede	—	*præsæns*	—	*præsens.*
	27,	—	5, a pede	—	*reclamanto*	—	*reclamante.*
	32,	—	27,	—	περίλυπις	—	περίλυπος.
	51,	—	40,	—	*post-humat*	—	*posthuma.*
	81,	—	penult.	—	*presentem*	—	*præsentem.*
	88,	—	ult.	—	*	—	‖.
	94,	—	4, a pede	—	προτιμύσειν	—	προτιμήσειν.
	96,	—	2, a pede	—	*delle : cosi*	—	*delle cosi :*
	112,	—	ult.	—	λόγκασι	—	λόγχαισι.
	208,	—	37,	—	*Socianism*	—	*Socinianism.*
	225,	—	4, a pede	—	*This for &c.*	—	2. *This for &c.*
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	332,	—	31,	—	ἄμεμπΓος	—	ἄμεμπΓος.
	380,	—	34,	—	ϐυκαίρως	—	εὐκαίρως.
	400,	—	1,	—	ἀδοίων	—	αἰδοίων.
	459,	—	37,	—	μίχθήΓο	—	μίχθήτω.
	493,	—	3, a pede	—	*Spicelegium*	—	*Spicilegium.*
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	595,	—	11, a pede	—	Ἐποχὴ,	—	Ἐποχὴν.
	604,	—	31,	—	ἐρΓῶν	—	ἐρΓῶν.
VI. Page	203,	—	32,	—	*lucentâ*	—	*luculentâ.*
	267,	—	33,	—	*bests*	—	*best.*
VII. Page	130,	—	ult.	—	*Chent*	—	*Ghent.*
	155,	—	16,	—	*history*	—	*histories.*
	417,	—	3,	—	*But, &c.*	—	(1.) *But, &c.*
VIII. Page	31,	—	20,	—	*imputed*	—	*impured.*
	194,	—	7, a pede	—	*disvalution*	—	*disvaluation.*
	351,	—	10,	—	ἀντηρίδιας	—	ἀντερίδας.
	—,	—	21,	—	διακρίνειντα	—	διακρίνειν τα.
	352,	—	1,	—	*miselliusque*	—	*miselli usque.*
	360,	—	2, a pede	—	*Sta Clara ploblem*	—	*Sta. Clara problem.*
	362,	—	9,	—	ὁμοιύσιον	—	ὁμούσιον.
	—,	—	28,	—	ὁμοϐσιότητος	—	ὁμοϐσιότηνος.
	363,	—	3, a pede	—	*Scapulum*	—	*Scapulam.*

VIII. Page 367, line ult. for c. 46. read c. 44.
375, — 29, — *tin* — *time.*
454, remove the reference ‡, in the text, to the next paragraph.
456, Note. By *Sixtus's edition* is to be understood the revision of that edition by Clement VIII. and not the edition published by Sixtus himself: for several of the errors censured by our author are to be found in Sixtus's own edition, but are corrected in the revision by Clement.

IX. Page 92, line 2, a pede for *Mart.* read *Marr.*
370, Add to the Note—"as they now stand, but not as they stood in the author's time." The revision took place in the reign of Charles II.
520, line 9, a pede for *fu* read *feu.*
541, — ult. — ὑπαῴοντος — ὑπακῴοντος.
777, — ult. — 511 — 571.
860, — 12, a pede — AD — S. T. D.

X. Page 187, — 19, — *Asper* — *Aspera.*
201, — 4, a pede — *Roma* — *Romæ.*
205, — 17, — πτπχοδοχεῖα — πτωχοδοχεῖα.
298, Note 5. By *Ope-tyde* was meant, in all probability, *Shrove-Tide;* the Carnival of the Roman Church: which is, in most Popish Countries, a time of unusual liberty; in recompence, as it were, of the abstinence which is to be encountered during the subsequent Lent. Our Author uses it elsewhere, in contradistinction to Lent. See Vol. V. p. 458. "There is an Opetide by his allowance, as well as a Lent."
361, In running Title, for *Book I.* read *Book V.*

*** *The Binder should be directed to cut very little off the margins on account of the extent of the letter-press.*

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